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THE LUTHERAN WORLD FEDERATION

EXECUTIVE COMMITTEE MEETING

JUNE - JULY 1988

ADDIS ABABA, ETHIOPIA

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The Lutheran World Federation

Executive Committee Meeting

21 June - 1 July 1988

Addis Ababa, Ethiopia

1. OPENING WORSHIP AND DEVOTIONS (1)

The Eucharist was celebrated in the Mekane Yesus Congregation in Addis Ababa, the afternoon of Tuesday, 21 June 1988. Pastor Tekle Haimanot Wolde Giorgis presided with several assisting ministers from the host church. The sermon was given by Bishop Gyula Nagy. Daily morning devotions were held in the plenary hall of the Africa Hall by pastors from the Ethiopian Evangelical Church Mekane Yesus; the evening devotions were led by members of the Executive Committee.

2. FORMAL OPENING OF BUSINESS SESSION (2)

Bishop Hanselmann formally opened the Executive Committee meeting. He welcomed all participants especially the representatives from the government of Ethiopia, the host church and other representatives from the host country. He extended a special greeting to the two new youth delegates of the Executive Committee.

3. ROLL CALL, INTRODUCTION OF GUESTS, GREETINGS (3)

The roll call (Exhibit 3) was taken by the Associate General Secretary.

3.1 Greeting (4)

Greetings were received from the following guests:

3.1.1 Comrade Berhanu Jembere, chief commissioner of the Relief and Rehabilitation Commission, welcomed all participants to Ethiopia. He hoped that this visit would give opportunities to observe some of the integrated plans and efforts designed to bring about genuine and sustained short and long-term results. He pointed out that it is an historic event that the meeting of the Executive Committee is held in the year of the 25th anniversary of the Organization of African Unity. Then he referred to the harsh realities of economic difficulties with which the nations in Africa are grappling, in particular the debt crisis. "Another crucial issue that concerns humanity at large is the question of (5)

disarmament and peace. In this sphere of the struggle, recent developments in particular the rapprochement created between the superpowers and the positive results attained give rise to hope," he said. Therefore it is very proper, that the Executive Committee should focus on these issues on which humanity's destiny is pinned, he continued.

(6) Comrade Berhanu Jembere then referred to the ill effects of the drought and the generous support of the international community, including the Lutheran World Federation which played a very important role. He noted with appreciation LWF's partnership with a wide variety of Ethiopia's social institutions for almost three decades: literacy campaigns, elementary and secondary education and vocational training. He offered thanks for the continuing contributions of the LWF through the Ethiopian Evangelical Church Mekane Yesus to medical centers and hospitals, and LWF's and EECMY's participation with the Ethiopian Water Resources Commission in deep borehole projects, surface water harvesting and dam constructions in different parts of Ethiopia. The aid and support to orphaned or abandoned children as result of years of successive drought have also been fully recognized.

(7) He stressed the fact that the ongoing relief aid program is necessary but it should not create dependency. Land has already been redistributed in Ethiopia and efforts are being redoubled to increase the organizational efficiency of cooperatives to make farmers self-reliant. In this connection he mentioned the settlement and resettlement of people from drought-prone regions to productive and fertile areas.

(8) He concluded his address in wishing success for the deliberations of the Executive Committee and a pleasant stay in Ethiopia.

(9) Bishop Hanselmann thanked the chief commissioner for the warm words of greeting as the LWF Executive Committee began its important meeting. He expressed his appreciation for the many signs and acts of hospitality and cooperation which the Ethiopian government has shown towards the LWF. He then referred to the continued desire of the LWF to serve in acts of Christian love as Ethiopia continues on the road out of adversity towards prosperity and true freedom. He then asked the chief commissioner to convey kind regards and best wishes to those who carry the heavy load of responsibility for Ethiopia.

3.1.2 (10) Ato Francis Stephanos brought greetings on behalf of the Ethiopian Evangelical Church Mekane Yesus and expressed his greatest joy, appreciation and gratitude to the LWF Executive Committee for meeting in Ethiopia for the first time in its 41 years of history. The decision came at the time when the program of assistance to Ethiopia and its people was put into question. Ato Francis said that the LWF not only decided to meet in Ethiopia, but also to continue its program of assistance. The EECMY takes this as an

expression of love, concern and solidarity with the people ia. He wished the Executive Committee a successful s it discussed the LWF's contribution towards all problems and human suffering in this world in br ace and stability, love and concern to all contin all people.

Bishop Han said that no words could be more sincere (11)
than those speaks on behalf of all sisters and brothers i munion of Lutheran churches. They are words of r d love for the total life of the EECMY and of gra r the enduring partnership in the service of el. They are words which promise our continued nd prayers as the EECMY fulfills its vocation i hich are difficult, but which also hold out great ty. Throughout the world the Ethiopian Evangelica Mekane Yesus is well known as a faithful community tian disciples. Bishop Hanselmann then expressed or the warmth of the Christian hospitalit e are experiencing here in Addis Ababa. He conclud our Lord continue to make his dwelling place wit all of us, as he has so surely promised".

3.1.3 Archbisho os of the Ethiopian Orthodox Church (12)
wished th God's blessings for the meeting.

Bishop Har thanked him for his kind words. He (13)
pointed ou t was a moving experience for the Officers half of the LWF placed a wreath on the grave of le Haimanot, the late Patriarch of the Ethiopian Church. He was a faithful servant of God, a pr reat devotion, a leader of remarkable imaginati true friend of the LWF. In the midst of the new s in Ethiopia he had done much to bring the Christian together in demonstrations of faith, service an n. The Ethiopian Orthodox Church represents ique way the spirit and soul of this great coun it is a privilege for many of the Executive members to observe the life of this Church and ip with them. Bishop Hanselmann then asked his to convey to brothers and sisters in the Ethiopian Church a sense of the deep unity which the LWF to th its two member churches in Ethiopia, share wit odox Church in the common calling to serve the s Christ and his one Church.

3.1.4 Brother Ab brought greetings on behalf of the (14)
Roman Catho ch in Ethiopia. He pointed out that the Roman Catho h and the Lutheran Church are working together in the people in Ethiopia not only in the social fiel so in the Christian commitment to remain in the one ayer that Jesus Christ has taught us. He then exp ep gratitude that the meeting of the Executive C takes place in Addis Ababa, and he assured the of the Executive Committee that he will pray to God outcome of the meetings will be fruitful. "(you for all you are doing", he concluded hi gs.

Bishop Hanselmann thanked Brother Zagaie saying that it is a deep commitment of the Lutheran World Federation to demonstrate its passion for Christian unity. This is shown in its theological dialogues, its common witness for justice and peace, and its close cooperation in the work of relief and service. The Reformation which is the Lutheran heritage is a movement for the gospel and for the unity of the one church of Jesus Christ. "May God be with you, your brothers and sisters in Ethiopia and throughout the Roman Catholic communion, as you seek to be faithful to the calling which we all share in Christ", Bishop Hanselmann concluded. (15)

3.1.5 The Rev. Ogbarebi Hibtes, President of the Evangelical Church of Eritrea, brought greetings on behalf of the members and administrative Council of his church. He said that it is with great joy that the Church of Eritrea participates in the invitation and hospitality of their sister church in Ethiopia. Since the Evangelical Church in Eritrea is a small church, it sometimes passes by unnoticed. Nevertheless they continue to serve the Lord and the people of Eritrea under special circumstances, often under a cloud of despair. However, the God of hope sustains the church. President Hibtes then referred to the visit of the LWF General Secretary, Dr. Gunnar Staalsett and the Rev. Norman Hjelm. This act of remembrance was encouraging for the church. Through it the Evangelical Church in Eritrea was assured that they have a place in the heart of the Lutheran world communion. President Hibtes asked for the prayers of the Lutheran world communion and wished that God may guide the meeting of the Executive Committee and crown it with success. (16)

Bishop Hanselmann thanked President Hibtes. He said that from the time of the earliest church up to now testing, suffering and martyrdom has been required of God's people. He assured President Hibtes that his Church is in the prayers of all the Executive Committee members during this time of great suffering. The LWF is grateful that it had been permitted to assist, serve and be with the people of Eritrea in this time of need. Bishop Hanselmann assured President Hibtes that his church has a home with the Lutheran world communion because it is an indispensable part of this communion. (17)

3.1.6 Dr. Aaron Tolen, on behalf of the World Council of Churches, brought greetings and best wishes for very successful deliberations. He said that in the fellowship of churches which confess the Lord Jesus Christ as God and Savior, the LWF is totally at home because it has always been at the vanguard of the thinking, action and sharing in the ecumenical movement. He assured the members of the Executive Committee that the WCC appreciates the LWF contribution. He pointed out that the challenges contained in the General Secretary's report - the need to do a vital and coherent theology which speaks to the burning issues of people - are much heeded. In referring to the World (18)

Conference on Mission and Evangelism in 1989, he mentioned that the attempt to express a Lutheran position regarding the whole mission of the church is a valuable contribution to the understanding of mission. LWF's constant determination to foster ongoing and possible cooperation between the Federation and the WCC is commendable. LWF's involvement in the "Justice, Peace and the Integrity of Creation" process is appreciated. He then expressed the hope that on such issues as the ecclesiology of communion, the attempt to define conditions of peace with justice, partnership in diaconia and the definition of the common future of the two organizations the LWF does not wait until well defined products have been achieved before sharing, expanding and developing its thinking and action. Coordination with regard to assembly planning and the feeding of findings of the LWF Assembly into the WCC Assembly is very important. Tolen concluded in saying that God may give strength, zeal and courage to all Lutheran churches in their mission.

The General Secretary thanked Dr. Tolen for his greetings. (19)
He pointed out that the WCC has a bigger task than the LWF not only administratively but also with regard to Christian unity. He assured Dr. Tolen that the LWF will contribute the findings of its own Assembly to the WCC Assembly in Canberra. The relations with the WCC have been strengthened, but there are still some fears about the confessional identity of the LWF. Dr. Staalsett assured the prayers and support of the LWF as the WCC celebrates its 40th anniversary this summer.

3.1.7 Bishop Charles Mwaigoga (Tanzania) brought greetings from (20)
the Anglican Communion and particularly from the Archbishop of Canterbury, from the General Secretary of the ACC, Canon Samuel van Culin and from the Ecumenical Secretary of the Anglican Consultative Council, the Rev. George Braund. He pointed out that in Tanzania, his home country, the relationships between the various denominations are very good. The Lutheran-Anglican relationship can be a model to the rest of the other countries in the world. It exists not only in theory but also in practice. An example is the participation of Anglican bishops in the consecration of Lutheran bishops. The Lutheran and Anglican churches in Tanzania have been in intercommunion for the last 15 years. The Anglican liturgy used by the Province is almost the same as the one used by the Lutheran Church. Bishop Mwaigoga continued to say that the issues and problems dealt with by the Executive Committee are similar to the ones that the Anglican Communion is confronted with. He concluded his greetings in wishing God's blessing for this meeting and asked the Executive Committee to remember the Anglican Communion in their prayer as they gather in the Lambeth Conference later this year.

The General Secretary thanked Bishop Mwaigoga for his warm (21)
words and asked him to convey the greetings of the Executive Committee to the Archbishop of Canterbury, the Rev. Canon Samuel van Culin and the Rev. Georg Braund. He

pointed to good relationships between the two communions in the USA where they have interim eucharistic sharing; in Scandinavia where the Nordic churches and the Church of England are entering into a new dialogue; in Germany where there are discussions between the Evangelical Church in Germany, the Federation of Evangelical Churches in the German Democratic Republic and the Church of England. The General Secretary pointed out that neither Anglicans nor Lutherans have ever unchurched each other through dogmatic condemnations. Recent conversations have indicated that the question of bishops in historic succession has been the dividing issue. In referring to the Niagara Report he said that this report shows the way through this dilemma and could open doors for new relationships. He concluded in saying that we look forward in anticipation to the Lambeth Conference which will deal with many important problems, and he assured Bishop Mwaigoga and the Anglican Communion of the the prayers of the Executive Committee.

3.1.8 Monsignor John A. Radano brought greetings from the Vatican Secretariat for Promoting Christian Unity, and particularly from its President, Cardinal Willebrands, and Secretary Father Duperey. (22)

The Secretariat is grateful for the various contacts with the LWF. The Decree on Ecumenism of the Second Vatican Council described the ecumenical movement as "fostered by the grace of the Holy Spirit", so that every step taken together towards unity is therefore a response to that grace. (23)

He expressed gratitude for the serious theological dialogues between the two bodies on the key issues of justification, ecclesiology and sacramentality, and hopes for additional opportunities of collaboration for the common good, which will deepen the relationship as believers in Christ, dedicated to spreading the gospel. The Secretariat looks forward to the beginning of closer staff contacts which should be seen as a challenge for unity. (24)

In today's world with its spiritual as well as material hunger, one of the greatest tragedies is the fact that Christians are divided and cannot together feed the word of God together to those in need. President Hanselmann explained that Lutherans regard the Reformation as movement of the gospel. This statement suggests another point: while all of us cherish our heritage, there is a new challenge to all: the new movement for the gospel, a new movement for the integrity of the gospel today, and this is the ecumenical movement, the movement for Christian unity. To achieve Christian unity is however no easy thing, but it is the will of Christ that his disciples be one. (25)

In his response, the General Secretary expressed appreciation for Monsignor Radano's contributions over the past years as one which brings faith to the common commitment to the unity of the church. He returned the (26)

warm greetings of the staff of the Vatican and expressed gratitude for the brotherly reception given to the LWF delegation when it visited in the Secretariat for Promoting Christian Unity in March 1988. He also sent greetings to Monsignor Silvestrini, Secretary for Public Affairs, at the occasion of his election as Cardinal on June 28.

He gave assurance of LWF's continued commitment to mission, evangelism, peace and justice and mentioned the Pope's visit in 1989 to the Nordic countries where the majority of the Christians as of Lutheran confession, and the LWF Assembly to be held in 1990 in a Roman Catholic institute in Brazil as two signs which will bring us closer together and reflect the natural relationship which has developed. (27)

4. ADOPTION OF AGENDA AND TIME SCHEDULE (28)

The General Secretary introduced the agenda and time schedule for the meeting in detail.

The Executive Committee (29)

VOTED: to adopt the agenda and time schedule with the understanding that changes could be made in the course of the meeting if required.

5. APPROVAL OF THE MINUTES OF THE LAST EXECUTIVE COMMITTEE MEETING (30)

The Minutes of the last Executive Committee Meeting were approved as circulated.

6. PRESIDENT'S ADDRESS (31)

The President presented his address (Exhibit 6). In his introduction he referred to the paper by Dr. Eugene Brand entitled "Toward a Lutheran Communion: Pulpit and Altar Fellowship" (Exhibit 11.3.), part of which was prepared for the Forum with Lutheran non-member churches held in December 1987. Bishop Hanselmann pointed out that Dr. Brand's paper should be seen as a supplement to his address. He also referred to the General Secretary's reports to the Executive Committee in 1986 and 1987 where the question of "communio" was also dealt with.

Dr. Kunert who had taken the chair for this session expressed his appreciation to the President for his address and opened the floor for discussion. (32)

The discussion focused on the following issues: (33)

- Reference was made to the two statements by the Seventh Assembly, "The Unity We Seek" and "The Self-Understanding and Task of the LWF" where it is stated that "the true unity of the church ... is given in and through proclamation of the gospel in Word and sacrament", and that "The LWF is an expression and instrument of this communion". If the LWF understands itself as

a world Lutheran community with ecclesial nature, it was said, one of the member churches could no longer remain in the LWF.

- It was stressed that for the minority churches a strong Lutheran community is very important. Common meetings, mutual visits and help is not enough to express the communion. (34)

- Theology and practice are very closely related. The Lutheran tradition has a certain tendency towards congrationalism. Being a church locally means also being part of the universal church. (35)

- The two aspects of communion are growth within the LWF and growth within the whole of Christianity on the way to the unity in Christ. (36)

- The theological key for the communion is found in CA 7. Community in worship belongs to this communion. (37)

- In the reports of the Committees on Structure and Constitution the concept of the Lutheran communion is reflected. The interpretation of the proclamation of the gospel should not be seen in a too narrow sense. A congregation cannot consider itself to be church in isolation from the universal church. (38)

- The sense of community within the nation and the global church is important for minority churches. If the church identifies itself with the victims of suffering, then the community is extended. (39)

- The Leuenberg Agreement was also referred to in which the Reformed understanding of the Eucharist was adapted to the Lutheran understanding of the Eucharist. (40)

7. REPORT OF THE GENERAL SECRETARY (41)

President Hanselmann, who chaired this meeting, asked the General Secretary to present his report (cf. Exhibit 7).

The General Secretary indicated that his report had been distributed in advance as he did not intend to read the report in its entirety. He said that since the report dealt with a wide range of the work of the Lutheran World Federation it had for this reason become rather voluminous. He expressed the hope that there would be time enough for discussion. (42)

The General Secretary concentrated on a few sections of particular significance: (43)

- Expressing appreciation for the invitation from the Ethiopian Evangelical Church Mekane Yesus to hold the Executive Committee meeting in Addis Abeba;

- the fact that the Executive Committee was meeting in Africa contributed to the feeling of being a worldwide community; he particularly appreciated the work of the Ethiopian Evangelical Church Mekane Yesus in the areas of evangelization, peace and justice in this country; (44)

- the many aspects of good cooperation with the Ethiopian government. In this connection, the General Secretary informed the Executive Committee of the successful settlement concerning the compensation claims for Radio Voice of the Gospel. The funds will be used for church-related projects within the country; (45)

- reflections on the theological profile of the Lutheran World Federation and the search for new ways to formulate and express the classic insights of the Lutheran Confessions; (46)

- the question of how the Lutheran World Federation will deal even more thoroughly with its theological task, and the possibility of a theological journal; (47)

- the holistic understanding of mission for human beings in the social and cultural context, the efforts to build up nation, peace and justice and the search for new directions; (48)

- a survey of significant ecumenical events since the last meeting of the Executive Committee and reflections on the ecclesiology of communio; (49)

- the concern that the Lutheran World Federation deal more intensively with the nature and role of the episcopal office in the member churches; (50)

- the hope that the ad hoc consultation with the WCC on ongoing programs planned for 1985 but not implemented will take place in 1989 to strengthen cooperation, participation and Assembly preparation in the two institutions with regard to the process "Justice, Peace and the Integrity of Creation" and in order to avoid duplication of work; (51)

- review of the work in the area of international affairs, especially with regard to the Israeli-Palestine question, the situation in Namibia and South Africa, the peace process in Central America and the participation of the LWF in the effort to halt the arms race; (52)

- special reference to the setting up of an LWF staff team to guide LWF programs and to conduct conversations with the International Jewish Committee on Interreligious Consultations (IJCIC) on common concerns; (53)

- in the area of human rights, commemoration of the 40th anniversary of the adoption of the United Nations Universal Declaration of Human Rights and the proposal to help the United Nations to make this declaration known on the local level in all countries of the earth; (54)

- the concern to strengthen communication in the Lutheran World Federation to further undergird the reality of LWF as a communion of churches; (55)

- reference to basic questions concerning our future, for example the conference on "The New Scientific/Technological World", the (56)

AIDS consultation, the visit of the Prime Minister of Norway in the Ecumenical Centre in Geneva in her capacity as Chairperson of the Special United Nations Commission on Development and Environment, and the Millennium Celebrations of the Russian Orthodox Church.

(57) The President thanked the General Secretary for his extensive and constructive report. Bishop Hanselmann included LWF staff in his thanks. He underlined that since taking office last year he had gained a better understanding of the variety and the volume of work in the LWF.

(58) The discussion that followed focused on the following:

- Several speakers repeated thanks for the invitation extended by the Ethiopian Evangelical Church Mekane Yesus to the Executive Committee. They particularly appreciated the possibility of gaining better insights into life and work of the two LWF member churches in this country as well as of establishing direct contact with its people. The excellent visitation programs organized for the participants by the host church were also mentioned with appreciation.

(59) - With regard to the issues mentioned in the section on "Theology" warnings were expressed against speaking of a disinterest in theology in general. It was said that an important part of theology, namely social ethics, also today plays a very important role. The opinion was expressed that the LWF's theological work should put greater emphasis on the human being and on community.

(60) - In this connection, it was said that questions concerning the role and place of theology were not only relevant for the LWF as an organization but were also on the agenda of various member churches. Theology especially in the Western world had to be renewed, it was said, and had to become a force that could concretely deal with the present situation of humanity.

(61) - It was emphatically pleaded that the Lutheran Confessions be interpreted to adapt to present times and that theologians should concentrate on the present. New impulses, for instance from liberation theology, should be integrated into the training of future theologians.

(62) - The publication of a theological journal should continue to be considered within the LWF. A prerequisite for such a journal would be wide-ranging and informed discussions. It would also be important to design a possible future journal in such a way as to be attractive for laypeople but at the same time to be a source of information, enrichment and further development for the member churches.

(63) - Concerning the ecclesiology of communion the question of authority was raised as a matter that needed further clarification.

(64) - It was noted with satisfaction that the LWF had set up a staff team to deal more intensively with themes concerning

Jewish-Lutheran relations.

- Appreciation was expressed for the work of the LWF in the areas of peace and disarmament (paras. 95-98) and the necessity of tireless work in this field was underlined. (65)

The General Secretary thanked the Executive Committee members for the stimulating discussion and the contributions they made to the different themes. He said that the report built on the thoughts and common reflections of many staff members and that it, therefore, constituted a communal product. He thanked staff members for their contribution not only to the substance of the report, but in the entire process of drafting, typing and translating. He again thanked the President for an inspiring leadership during the year under review. (66)

8. NOMINATIONS, ELECTIONS AND APPOINTMENTS IN CONNECTION WITH THE EXECUTIVE COMMITTEE (67)

8.1 Agenda Committees

The General Secretary introduced the guidelines for the agenda committees.

The Executive Committee (68)

VOTED: to adopt the guidelines for the agenda committees as presented.

The General Secretary introduced a proposal from the Officers for the composition of agenda committees: I. Agenda Committees on Commission reports: (1) Commission on World Service, (2) Commission on Church Cooperation, (3) Commission on Studies, (4) Commission on Communication. II. Agenda Committees for other reports: (1) Southern Africa, (2) Palestinian-Israeli Issue, (3) Personnel Matters, 4. Pastoral Work in Relation to Aids, (5) Debt Crisis. (69)

The Executive Committee (70)

VOTED: to accept the proposed nomination by the Officers for the composition of Agenda Committees as presented in EXHIBIT 8 revised.

9. REPORTS OF THE COMMISSIONS (71)

9.2. Commission on World Service

Dr. Lois Leffler, chairperson of the Agenda Committee of the Commission on World Service read the report of the committee (Exhibit 9.2.3) and expressed her appreciation to the members of the committee as well as to those who participated as guests/ advisors and to staff members for their contribution to the discussions. The Chairperson pointed out that the Agenda Committee had referred to Exhibits 9.2, 9.2.1 and 9.2.2 during its

deliberations.

The Executive Committee (72)

VOTED: to encourage the member churches, on a humanitarian basis, to follow-up in an appropriate way the on-going suffering and needs of the Kampuchean people due to the prevailing non-recognition of the present Kampuchean government.

The Executive Committee (73)

VOTED: to receive the Commission's request to the LWF General Secretary to take an initiative with the World Council of Churches with a view toward developing a common approach on behalf of Central American refugees in the United States. It was understood that the initiative would be taken after further consultation with the Evangelical Lutheran Church in America (ELCA) in regard to its implementation.

The Executive Committee (74)

VOTED: to receive as information recommendations 1.1.1 through 1.1.4 in regard to the international debt crisis. It was understood that these recommendations would be taken into consideration by the Agenda Committee for the Report on the International Debt Crisis.

The Executive Committee was informed by the World Service Agenda Committee that the Assembly Committee had discussed the relevant portions of the recommendations and that the Staff Committee on Assembly will incorporate the debt issue into one of the four areas of concern (Peace with Justice). (75)

Upon recommendation from the Agenda Committee, the Executive Committee (76)

VOTED: to begin the process of study and sharing described in recommendations 1.1.1 through 1.1.4.

It was noted, however, that the time factor involved might not allow for the common statement to be completed in time for the Assembly. (77)

Dr. Preus who had taken the chair for this session expressed his appreciation to the Chairperson and the members of the Agenda Committee for the report. (78)

9.3 Commission on Church Cooperation (79)

Ms. S. Telewoda introduced the report of the Agenda Committee on Church Cooperation (Exhibit 9.3.6) and expressed her appreciation to Dr. K. Rajaratnam, the Chairperson of the Committee, to the participants of the committee and invited Advisors/Guests for their valuable contribution during the meeting.

Ms. Telewoda in presenting the report referred to the Recommendation forwarded to the LWF Executive Committee for its attention by the Commission on Church Cooperation (Exhibit 9.3).

9.3.1 Report of the Director to the Commission on Church Cooperation (Exhibit 9.3.1) (80)

RECEIVED AS INFORMATION

9.3.2 Advisory Committee on Theological Education in Africa (Exhibit 9.3.2) (81)

The Executive Committee (82)

VOTED: 1) that the Terms of Reference of the Advisory Committee on Theological Education in Africa be amended as follows:

1.4 The committee shall be appointed by the Executive Committee from nominations submitted to the LWF by its member churches in Africa. The work of the committee shall be related to all LWF departments through the Staff Coordinating Group on Theological Education. (83)

3.1 The self-understanding and role of the churches and theological education in the social, economic, political and cultural context of Africa today. (84)

2) that the Rev. Shiferaw Sadi be appointed to the Advisory Committee on Theological Education in Africa. (85)

9.3.3 All African Lutheran Churches Conference (86)

The Executive Committee considered a proposal to set a day of prayer and fasting for oppressed people. Some committee members felt that this should be done ecumenically, or within the context of the meeting of the Assembly in 1990 and others were concerned about the practical arrangements of such a proposal. It was decided that a small sub-committee take the above into consideration and bring a revised proposal before the Executive Committee.

The Executive Committee (87)

VOTED: that following the recommendation of the All African Lutheran Consultation in Madagascar, the LWF, in consultation with other ecumenical bodies, fix a date of prayer and fasting on which Christian churches all over the world will be united in prayer for the oppressed people.

9.3.4 Youth Participation at the Assembly (88)

The Executive Committee considered and discussed the

proposal that a plan be developed which provides for a 20% representation of youth in the overall composition of delegates to the VIIIth Assembly, with consideration being given to alternate plans to meet the quota in case it is not filled naturally.

In view of the fact that a key had been developed by the Committee on Assembly which defines the percentage of youth delegates, the Executive Committee (89)

VOTED: to refer this item to the Assembly Committee and that it be brought before the Executive Committee for decision in 1989.

9.3.5 LWF Statement on Mission (Exhbibit 9.3.5) (90)

Ms. Telewoda invited Dr. Henrik Smedjebacka, chairperson of the seven member working group for the preparation of the Statement on Mission to report on this item. After the Executive Committee had listened to Dr. Smedjebacka's reflection on the history of the preparation of this paper, it

VOTED: 1) to adopt "TOGETHER IN GOD'S MISSION: An LWF contribution to the understanding of mission" as an LWF document on mission theology and endorse it for use as a contribution to mission theology on the ecumenical scene;

2) to recommend that LWF member churches circulate this document for use in congregations, theological seminaries and other institutions for the education and training of church workers at home and abroad. (91)

3) to request the CCC/DCC to prepare a model study guide to accompany the document which can be contextualized by member churches for congregational study purposes. (92)

Bishop David Preus who had taken the chair for this session expressed great appreciation also on behalf of the Executive Committee to Dr. Smedjebacka and the other members of the working group for the tremendous amount of work that went into the making of this document. Dr. Preus pointed out that this paper will have its impact in the mission work of the member churches. (93)

9.3.6 Palestinian - Israeli Issue (94)

The Executive Committee was informed that the concern of the Commission on Church Cooperation, namely that no mention was made in the Report on the Palestinian- Israeli issue of the possibility to locate an LWF liaison officer in the Holy Land, would be taken up by the respective Agenda Committee and then be placed again before the Executive Committee.

Dr. David Preus expressed his appreciation to the Agenda Committee for its work.

9.4 COMMISSION ON STUDIES (95)

Dr. David Preus who had taken the chair for this session, invited Bishop Kortekangas to present the report of the Agenda Committee for the Commission on Studies (Exhibit 9.4.5.).

Upon the recommendation of the Agenda Committee, the Executive Committee (96)

VOTED: that every effort be made to provide additional assistance, for instance coopted staff with specific assignments, for the preparation and implementation of the International Consultation for Women and for the Assembly;

that the possibility of extending additional invitations to women participants by the relevant coordinators of the program under the category of resource persons, consultants, etc. be considered to the extent that finances make it possible to ensure the recommended male-female ratio in LWF-related meetings; (97)

that the above resolution be shared with the Assembly Committee for its consideration. (98)

9.5 Commission on Communication (99)

Ms Maria Gomez, secretary of the Agenda Committee, chaired by Dr. David Preus, presented the report(Exhibit 9.5.3), indicating that no specific recommendations had been referred by the Commission on Communication (Exhibit9.5.1) to the Executive Committee for action. She then highlighted the main issues under scrutiny, e.g.

- the need for ethical guidelines for Christian journalism, going beyond the COC "Policy for Information Services" approved in 1985; (100)
- the plan for a network of national correspondents, and staff investigations to install computer links between member churches to facilitate direct communication between them; (101)
- the importance of training in communication, particularly of women to which 40% of the approved funds from the DOC Communication Training Fund are allocated; (102)
- the need for serious consideration of information and publications in French; (103)
- radio broadcasting in Africa, in replacement of RVOG and the suggestion that this item be discussed by the African church leaders; (104)
- participation and involvement of women in the media and the (105)

calling of a consultation on "Women and the Mass Media in Africa" in early 1989;

- the need for publications, including wider dissemination and translation of major documents (e.g. documents concerning the reception process in ecumenical relations and the "Statement on Mission") for member churches; (106)

- the creation of the position of editor-in-chief in the Information Bureau with direct responsibility for the English lwi and the overall information operation. (107)

- The proposal by the Departments of Communication of the Lutheran World Federation and the World Council of Churches for the creation of an Ecumenical News Agency (ENA) in 1991 (Exhibit 9.5.2 of the Agenda) presently under discussion and for which the COC has authorized a continuing study, was extensively discussed. (108)

The Executive Committee raised some questions concerning the status and possible time schedule of the proposal. It is clear that the intended study is part of COC's wider consideration of its information responsibilities and relationships to regional news services. (109)

The Executive Committee expressed its desire to strengthen an Agenda Committee recommendation concerning the study since the ecumenical news agency, in which other church organizations have also expressed interest, is to be seen in the contexts of a broader ecumenical cooperation and of the LWF restructuring process. Recognizing that a number of questions (e.g. ownership of the agency, relationship to and continued information and interpretation responsibility for the parent organizations, financial implications) still need to be solved, (110)

the Executive Committee unanimously (111)

VOTED: to receive with appreciation the document on a possible Ecumenical News Agency (ENA) and asks the Department of Communication to continue to clarify the project along the lines indicated in the document, in order that it may be submitted to the Executive Committee for action in 1989.

At the close of its discussions on the work of LWF commissions and departments, which for the first time was screened by Agenda Committees, (112)

the Executive Committee

VOTED: that thanks and appreciation be expressed to the commission chairpersons, department directors and their staff for their important work.

RVOG Compensation (113)

At the close of the session devoted to reports from member churches from Africa, Norman Hjelm, Director of the Department of Communication, remembered the services of Radio Voice of the Gospel which had been broadcasting out of Addis Ababa from 1963 until its nationalization in March 1977. Working under the motto "Proclaiming Christ to His World", RVOG may stand as the most massive presence of the Christian gospel in the continent of Africa.

He was happy to report that, after lengthy negotiations, an agreement was reached with the Compensation Commission of the Ethiopian government concerning the compensation claim, filed in 1978. LWF will receive reimbursement for the book value of the lost property of Birr 1.256.000 (equivalent to USD 600.000) which shall "be used for the well-being of the people of Ethiopia in agreement with the LWF member churches in Ethiopia...." and be paid in six semi-annual installments. (114)

In addition, serious discussions are underway with the Ministry for Information concerning the release of the RVOG archives (1.366 files, 690 disks, 5.584 individuals tapes of music, and 1.028 books and magazines). (115)

Norman Hjelm also remembered all those who conceived RVOG, work for, were influenced and taught by it. (116)

The Department of Communication is charged with the responsibility in Africa for the continuing communication presence. New forms of communication ministries are being explored in former RVOG related studios in Madagascar, Nigeria, Cameroon, and Tanzania. (117)

10. REPORTS AND DOCUMENTS (118)

10.1 Report on Southern Africa

President Johannes Hanselmann opened the meeting with a word of welcome and asked Dr. David Preus to chair the session.

Dr. Preus invited Bishop Andreas Aarflot, Chairperson of the Agenda Committee on Southern Africa to present the report (Exhibit 10.1.4). (119)

Bishop Aarflot expressed his appreciation to the members of the Agenda Committee and to all those who had so actively participated in the meeting and contributed greatly to the content of the report. Besides the members of the Agenda Committee, many guests and advisors had attended the meeting, amongst them church leaders from Southern Africa. (120)

Bishop Aarflot pointed out that the committee's report was based on Exhibits 10.1 ff as contained in the Executive Committee agenda. The committee had listened to an update on the current political situation in South Africa and Namibia, reviewed LWF activities during the past year and reflected on the Lutheran church relations in Southern Africa, including the suspension question. (121)

The Executive Committee considered the Agenda Committee's recommendations in regard to Lutheran church relations in Southern Africa and the suspension question. During the ensuing discussion Bishop von Keler voiced his concern in regard to the first paragraph of the recommendation, underlining that, although the current situation warrants continued attention by the Lutheran World Federation and he was in favor of a delegation visiting the suspended churches, he felt that it should be done in line with the pastoral intention expressed in the Budapest resolution. He believed that this was not adequately reflected in the first paragraph and informed the Chairperson that he would, therefore, abstain from voting. (122)

In presenting the Agenda Committee report, Bishop Aarflot underlined the Committee's reaffirmation that, in line with the pastoral intention of the Budapest resolution, the door remains open for the suspended churches to rejoin the communion as soon as the necessary requirements are fulfilled. (123)

Furthermore, two editorial questions were raised. The recommendation was amended accordingly. (124)

The Executive Committee (with one abstention) (125)

VOTED: to adopt the following resolution:

> Seeing that little, if any, progress has been made to comply with the conditions set by the Budapest Assembly for lifting the suspension of the two white member churches in Southern Africa, and noting with regret that the actions taken by DELK at its last Synod have aggravated the situation, the Executive Committee states that the evidence is growing to justify a final implementation of the Assembly resolution to call on the overseas partners to terminate their assistance to these churches. However, the Executive Committee strongly feels that the pastoral visit of an LWF delegation foreseen in its 1987 Viborg resolution should take place, if at all possible, as a last means of trying to come to a positive solution.
>
> The Executive Committee urges the churches and partners involved to make every effort to facilitate such a visit in due time before the Executive Committee meeting in 1989, with the understanding that a final decision be made at that meeting on whether or not to call for a termination of assistance to the white churches. (126)

The Executive Committee also considered a resolution by the Agenda Committee in regard to the ongoing work of the LWF in this area. (127)

The Executive Committee (128)

VOTED: to encourage staff to continue ongoing work on such issues as:

- support for the member churches' and LWF's work in Namibia, South Africa, and the neighboring states;

- efforts to help promote independence for Namibia within the context of UNSCR 435; (129)

- efforts to help promote an end to apartheid; (130)

- assistance in meeting the material and spiritual needs of Southern African refugees; (131)

- strengthening of regional cooperative efforts such as the SADCC - Nordic Churches' cooperation; (132)

- advocacy for the release of all political prisoners, especially Rev. Molefe Tsele of the Evangelical Lutheran Church in Southern Africa and for a stay of execution and fair trial for the Sharpeville Six; (133)

- bringing LWF concerns in Southern Africa to the attention of relevant governments, as was done for example in the statement on the recent USSR-USA summit meeting; (134)

- marking appropriate occasions, such as the upcoming 70th birthday of Nelson Mandela on July 18, 1988; (135)

- efforts to help protect the natural resources of Namibia until independence, for example through support of UN Council for Namibia Decree No. 1. (136)

Bishop Kleopas Dumeni expressed his appreciation for all the work that had been done in the past by the LWF and for the support the LWF has pledged to give also in the future. (137)

Dr. David Preus thanked Bishop Dumeni for his good words and said that Bishop Dumeni and his church had been a constant inspiration to the whole Lutheran communion in the way they had demonstrated their faith as well as through their resolute actions. Dr. Preus also expressed his deep concern for Bishop Dumeni and his family in the recent losses they had experienced. Dr. Preus asked the Executive Committee to receive the report in the spirit of Bishop Dumeni's acknowledgement of thanks. (138)

The Executive Committee (139)

VOTED: to receive the report of the Agenda Committee on Southern Africa.

10.2 Report on the Palestinian-Israeli Issue (140)
(Background Documents EXHIBITS 10.2ff)

Dr. Trond Bakkevig introduced the report of the Agenda Committee on the Palestinian-Israeli Issue (see EXHIBIT 10.2.5 attached) which had been circulated previously. It was pointed out that the last sentence of the recommendations concerning the Program for Reconciliation and Peace in the Middle East will be considered by the Finance Committee and its action is recorded under item 13.1.

Upon the recommendation of the Agenda Committee (141)
the report was received by the Executive Committee.

The Executive Committee

VOTED: to express its support of the activities undertaken by the General Secretary to follow up the Statement and Actions of the Executive Committee from Viborg 1987 as well as the recommendations from the Working Group on the Palestinian-Israeli Issue. It finds these to be consistent with the intent of the Executive Committee.

One abstention was recorded.

10.5 Personnel Matters (142)

Ms. Rogestam presented the Report of the Agenda Committee on Personnel Matters (EXHIBIT 10.5.1 attached).

In relation to item 5.2 the General Secretary expressed his concern (143)
about distinction of responsibilities between the policy making body and the General Secretary.

A lively discussion started on how performance appraisal should be (144)
carried out in the most appropriate manner.

It was pointed out that the lately completed update of job (145)
descriptions should provide the terms for a performance appraisal.

It was further explained that the intention of this present report (146)
was to provide general guidelines. The idea of a performance appraisal should be understood positively and as being supportive of the person, whereas job descriptions have to be revised regularly and should only concentrate on the nature of the position and not on the person concerned.

The Executive Committee (147)

VOTED: to adopt the following two recommendations

5.1 a report on the performance appraisal process be made at the 1989 Executive Committee meeting; and

5.2 in preparation for the election of the General (148)
secretary in 1990, the President be requested to convene a committee of three persons (the President, one Vice-President and a member of the Structure Committee) to review and revise the job description of the General Secretary and report to the Executive Committee at its 1989 meeting.

One abstention was recorded.

10.6. The International Debt Crisis (149)

Dr. Rajaratnam made a presentation (see EXHIBIT 10.6.2) in which he expressed appreciation to the Executive Committee for having taken note of the international debt crisis at its 1987 meeting at Viborg.

Rev. Kunert, who chaired this session, expressed appreciation for it on behalf of the Executive Committee. The interrelatedness of the problems involved had been demonstrated and elements missing in the paper, namely guilt, corruption and the political and economic problems, which are responsible for the crisis, had been taken up in the presentation. (150)

Among the key issues raised were: (151)

- the relationship of primary commodity prices to indebtedness and who controls the prices;
- misuse of loans made by government leaders, including corruption;
- relationship of the debt crisis to the unjust international economic order;
- the impact of indebtedness on the poorest and the churches' concern for them;
- the need for various approaches to resolving individual country debt situations;
- the roles of private banks, governments and multilateral institutions;
- the need to improve the theological reflection in the paper;
- the need to take up the moral and ethical issues in the paper;
- the need for advocacy and campaigns as well as analysis of the debt situation;
- the need to be better informed about the specific economic processes which have led to debt;
- the need to be aware of already existing statements and studies made by churches and related groups;
- the role of militarization to indebtedness;
- the need to build awareness at the village level to the reasons for indebtedness; and
- the question of whether the debt situation is a matter of status confessionis.

Later in the meeting, the chairperson of the agenda committee, Dr. Preus introduced its report (EXHIBIT 10.6.1.). (152)

One participant felt that the proposed time-frame for receiving contributions from the member churches (the end of 1988) was perhaps too short and proposed a March 1, 1989 deadline instead. Dr. Preus said that, while he hoped that the member churches would be able to respond by the end of year, the committee did not feel bound by its proposal and therefore agreed to extend the time for response. (153)

With reference to item 3.7. in the report, a participant asked why the report could not be translated also into French and another suggested Japanese. Rev. Kunert asked staff to take these requests into consideration. (154)

One participant referred to 4.4.8. and raised the question of whether women and children should be added. The proposal was acceptable to the committee and would be included. (155)

Another participant noted that it was foreseen that existing materials would be included. It was also felt that analysis would be coupled with case studies of the human suffering involved so as to show the consequences for human beings. What, for example, are the consequences of IMF conditionality? What does this mean for people? Case studies could show these effects in a lively way. (156)

Dr. Preus said he saw the paper and the process as modest contribution to enable the churches to play a positive role. The timelines mentioned would be largely dependent on work already done or in process. The conference in Madras would feed into the LWF process. (157)

Rev. Kunert called for the question with the amendment included as proposed. (158)

The Executive Committee then: (159)

VOTED: to recognize that the international debt crisis is one of the most serious and burning issues facing the world today and thus its Member Churches. Therefore, it asks the Member Churches to begin or continue a process of study and analysis with a view towards supporting the preparation of an LWF background paper for the Eighth Assembly which will address the theological, social, economic and political questions involved and set forth proposals for action on the part of the churches and many other groups around the world.

See also EXHIBIT 10.6.1. (Revised) which takes into account the points mentioned above. (160)

10.7. Report on Pastoral Work in Relation to AIDS (161)

The Very Rev. Karsten Nissen introduced the report of the Agenda Committee on Pastoral Work in Relation to AIDS (Exhibit 10.7.1.)

After a lengthy discussion, the Executive Committee asked the Agenda Committee to rephrase some paragraphs of the report taking into account the comments which were made during the session. (162)

At a later session Mr. Nissen introduced a revised version of Exhibit 10.7.1. There was considerable discussion about the 3rd sentence in paragraph two. It was moved that this sentence be amended as follows: "Regardless of the causes of illness, in times of suffering we trust the gospel of Jesus Christ bringing God's comfort, love and forgiveness to us instead of regarding the suffering of an individual as a punishment by God." After discussion paragraph 6 was amended as follows: "that the LWF facilitates a theological study of the teaching and preaching of the church on the relationship between sin, guilt, shame and disease". (163)

Upon the recommendation of the Agenda Committee on Pastoral Work in Relation to Aids, (164)

the Executive Committee

VOTED: to receive the report as amended.

Dr. Kunert thanked the Agenda Committee and particularly Mr. Nissen for their good work. (165)

10.8 Observance of the 40th Anniversary of the Universal Declaration of Human Rights (166)

Dr. Paul Wee, Assistant General Secretary for International Affairs and Human Rights, informed participants that, in the observance of the 40th Anniversary of the Universal Declaration of Human Rights (December 10, 1988), the Committee on Human Rights of the Non-Governmental Organizations of the United Nations is proposing that the Universal Declaration be translated and widely disseminated, so that people can read about their rights in their own language.

He recalled LWF's previous actions and continued responsibility in this important area in keeping with its resolutions taken at the 1984 Budapest Assembly. He noted that since human rights are still violated in many parts of the world and compliance with the standards of the Universal Declaration has not yet been attained. (167)

Therefore, in order to celebrate the Universal Declaration of Human rights and to promote knowledge of each human's rights, (168)

the Executive Committee

VOTED: that member churches be encouraged to provide for the widespread dissemination of the Universal Declaration of Human Rights, in church publications and in the congregations, in the respective languages of the people.

The LWF stands ready to provide modest financial assistance to member churches for the translation of the Declaration into their respective languages. (169)

11. Ecumenical Relations (170)
(Exhibit I1)

Bishop Andreas Aarflot, Chair of the Standing Committee on Ecumenical Relations, introduced the committee's report. Dr. Eugene Brand, Secretary for Interconfessional Dialogue and Ecclesiological Research, in presenting the report drew the attention to the following points:

1. Bilateral Dialogues (171)

1.1. Anglican-Lutheran (A-L)

Upon the recommendation of the Standing Committee on Ecumenical Relations,

the Executive Committee

VOTED: a) that in view of the several evidences of progress in A-L relationships throughout the world and seeing in the Niagara Report a significant contribution to further progress toward full communion, the report be commended to the member churches both as a resource and as a stimulus to further progress. It is understood that copies of the Niagara Report will be sent officially to the member churches with the request for a response;

b) that as follow-up to the Niagara Report and in line with the suggestion in the General Secretary's report (Agenda Exhibit 7, para. 80), consideration be given to a Lutheran consultation on episcope which would have as its purpose to clarify the Lutheran concept and practice of the episcopal office. Such a consultation should include ecumenical observers/participants. (172)

c) that Dr. Michael Root, Research Professor elect at the Strasbourg Institute, be invited to be consultant to the A-L/IC. (173)

1.2. Baptist-Lutheran (B-L) (174)

RECEIVED AS INFORMATION

1.3. Lutheran-Orthodox (L-O) (175)

RECEIVED AS INFORMATION

1.4. Lutheran-Reformed (L-R) (176)

The importance of third world participation in the dialogue was stressed since the situation regarding Lutheran-Reformed relationships varies greatly according to the various regions. Since for various reasons some of the participants from Asia and Africa could not participate in all the meetings, the dialogue found it difficult to deal with particular problems in those regions.

1.5 Lutheran-Roman Catholic (L-RC) (177)

It was pointed out that the results of the international dialogues do not always reach the grassroot level. As an example the discussions in Brazil on the mutual recognition of baptism was given. In this connection it was mentioned that the Ecumenical Councils, where the various denominations of a country are represented, are a helpful instrument for dealing on the national level with certain problem areas.

Upon the recommendation of the Standing Committee on Ecumenical Relations,

the Executive Committee

VOTED: that the plan for annual meetings on the staff level between the Lutheran World Federation and the Secretariat for Promoting Christian Unity be endorsed.

There was one abstention.

2. World Council of Churches (178)

In discussing the reception process of ecumenical documents the importance of translating these documents into the national languages was noted so that they can be studied not only by church leaders but also on the grassroots level. In giving the churches a deadline for responses, the time necessary for translation should be taken into consideration.

In referring to the 40th anniversary of the World Council of Churches this summer, it was moved that greetings be extended to the coming meeting of the Central Committee taking into account the General Secretary's report, paragraphs 82-87. (179)

Upon the recommendation of the Standing Committee on Ecumenical Relations, the Executive Committee (180)

VOTED: that WCC leadership be asked to approve an ad hoc consultation with the LWF in 1989 to review ongoing programs in order to strengthen cooperation, LWF involvement in the JPIC process and to coordinate assembly programs (cf. Agenda Exhibit 7, para. 88).

3. Christian World Communions (181)

RECEIVED AS INFORMATION

4. Study Projects (182)

4.1. Pulpit and Altar Fellowship

Upon the recommendation of the Standing Committee on Ecumenical Relations,

the Executive Committee

VOTED: that LWF Report 26, "Toward a Lutheran Communion: Pulpit and Altar Fellowship", be commended to the member churches for study, particularly in light of its relevance to ecumenical relationships and to the proposal from the Structure Committee which is based on the concept of the LWF as a communion of churches.

4.2. Consultation on Ecumenical Dialogues (183)

Upon the recommendation of the Standing Committee on Ecumenical Relations,

the Executive Committee

VOTED: that the plan for the Consultation on Ecumenical Dialogues as set forth in Agenda Exhibit 11.1.7 be modified so that it fits into the overall preparation of background/study materials for the 1990 Assembly statement.

4.3. Responses to Dialogue Documents (184)

RECEIVED AS INFORMATION

5. Ecumenical Involvement Beyond the Dialogues (185)

5.1. Forum for Conversations with Non-Member Lutheran Churches

RECEIVED AS INFORMATION

5.2. Scope of Dialogue (186)

Upon the recommendation of the Standing Committee of Ecumenical Relations,

the Executive Committee

VOTED: a) that the staff be instructed to explore ways to broaden interconfessional relationships (including dialogues), especially with the Roman Catholic Church, to include ethical issues of common concern;

b) that preparations for the 1990 Assembly background materials include such considerations. (187)

5.3. Process of Reception (188)

Upon the recommendation of the Standing Committee of Ecumenical Relations,

the Executive Committee

VOTED: a) that satisfaction for and appreciation of the initiative of the Strasbourg Institute be expressed to put major emphasis on the reception process both in study programs and seminars, and in publications;

b) that preparations for the 1990 Assembly background material give due emphasis to this area of concern. (189)

6. Institute for Ecumenical Research, Strasbourg (Exhibit 11.2) (190)

Dr. Yacob Tesfai, research professor of the Institute for Ecumenical Research, presented the report of the Institute. He conveyed greetings and best wishes for a successful meeting on behalf of Professor Harding Meyer who due to reasons of health was unable to attend the meeting of the Executive Committee.

In the discussion the importance of the annual seminars was stressed which for many of the participants are a first ecumenical experience. They also contribute to an intercultural exchange. It was pointed out that the work of the Institute and of the LWF Department of Studies should be seen as a united and coordinated contribution to Lutheran theology. (191)

On behalf of the board of the Institute Dr. Crumley expressed appreciation for the excellent work done by the Institute and commended it to the member churches for their financial support. (192)

Upon the recommendation of the Standing Committee on Ecumenical Relations, (193)

the Executive Committee

VOTED: a) that the report of the Institute for Ecumenical Research be received with gratitude;

b) that thanks be conveyed to departing Research Professor Dr. Mark Ellingson for his contributions to the work of the Institute. (194)

In concluding the session Bishop Aarflot expressed thanks to Dr. Eugene Brand and Dr. Jonas Jonson for the extensive work done in the ecumenical field. (195)

12. REPORTS FROM MEMBER CHURCHES (196)

Ato Francis Stephanos, EECMY President, on behalf of the Ethiopian Church Mekane Yesus and all African Lutheran member churches, extended a warm welcome to the Executive Committee at the occasion of its first meeting in Ethiopia and expressed thanks to the LWF for its longstanding assistance to the church and people of Ethiopia. He then presented a report on the life and activities of the church, mainly in the field of evangelism, relief, rehabilitation and development.

This presentation was complemented by a slide show and choir singing.

Ato Stephanos' report is presented in EXHIBIT 12.46 in these minutes.

Bishop Solomon Serote brought greetings from the Evangelical Lutheran Church in Southern Africa. He mentioned that due to health reasons Bishop Daniel Rapoo had to resign from the Executive Committee. He asked the Executive Committee to keep him in their prayers. He pointed to the situation of crisis in which the church in Southern Africa is living and working. It is a church of the exploited and suffering masses. He mentioned several church members who are in detention without charge. Then he referred to the homelands which were given independence against their wish. In spite of all this the church is alive and is growing. Many adults are baptized and many nominal Christians have become active in the church. There is mission work and evangelism among the students. Bishop Serote concluded his report in saying that in the spirit of hope the Evangelical Lutheran Church in Southern Africa is entering into unity talks with other churches in Southern Africa (197)

Dr. Preus asked Bishop Serote to convey the greetings of the Executive Committee to Bishop and Mrs. Rapoo. (198)

Mr. Ngoy Mwanana Lusanga brought greetings on behalf of the Evangelical Lutheran Community in Zaire. Then he reported on the activities of his church. One important area is the training of personnel. Two people have received scholarships, one for theological education and one for management studies. Evangelism is another area of concern. The church has also small projects for self-reliance (fisheries, baking, agriculture). The establishment of a health center in Malemba N'Kulu is a great priority because health care is nearly inexistent in this area. One of the concerns of the church is the large number of sects in Zaire which propagate teachings that are hindering the progress of Christianity. In concluding his report Mr. Lusanga pointed out that the development of small projects, the activities of "Women for Christ" and "Youth for Christ", the training of church leaders and of lay people are indispensable for the well-being of the church in Zaire and for the whole nation. (199)

Dr. Preus asked Mr. Lusanga to convey the greetings of the Executive Committee to his church. (200)

The Rev. John Kururia extended greetings on behalf of the Evangelical Lutheran Church in Kenya. He reported that in Kenya there are two Lutheran communities: the Kenya Synod and the Evangelical Lutheran Church. Discussions have been opened to unite these two churches. The date of merger is set for January 1990. The headquarters of the new church will be in Nairobi. In September 1988 the Evangelical Lutheran Church in Kenya will celebrate its 25th anniversary. (201)

Dr. Preus asked Mr. Kururia to convey the greetings of the Executive Committee to his church. (202)

Archbishop Kuno Pajula brought greetings on behalf of the Estonian Evangelical Lutheran Church. He pointed out that the churches in the Baltic countries have a very active life. They receive material help not only from churches abroad but also from the state. This enabled the Estonian Evangelical Lutheran Church to renovate many of its church buildings. Archbishop Pajula said that worship services in his church include the confession of sins and the celebration of the eucharist. Concerts and special evening programs are organized for young people. He then expressed his appreciation that his church can cooperate in the activities of the LWF. (203)

Dr. Preus thanked Archbishop Pajula for his greetings and asked him to convey the greetings of the Executive Committee to his church. (204)

13. FINANCIAL MATTERS (205)

1. Report of the Treasurer and Comptroller

In presenting their joint report (Exhibit 13.1 of the Executive Committee Agenda), the Treasurer expressed appreciation for the continued support of the member churches which, together with careful administration and special contributions, had made

possible a balance financial statement for the year 1987. In the report it was pointed out that all Departments had stayed under their Budgets expressed in Swiss francs, but showed overdrawals when converted to US-dollars, the working currency of the LWF. The reason is the strengthening of the Swiss franc versus the US-dollar.

Due to generous additional contributions from some member churches and substantial exchange gains from receipts in Deutschmark, the decrease of Swiss franc income from dollar contributions could be balanced out. (206)

In respect to the 1988 financial situation, it was pointed out that the forecasted deficit of about USD 30.000 can be financed with exchange gains and reserves and is therefore not a reason for concern, provided that the budgets are not overdrawn. (207)

It was also pointed out that the relatively good financial situation in 1988 and also in the next 2 years is mainly attributable to a contribution of DM 3.5 mio over a period of 3 years from the Church Development Service in Germany (KED). (208)

This is the first time that LWF receives funds from this agency for development-related administrative costs for the General Secretariat and the Departments of Studies, Church Cooperation and Communication. (209)

This grant was given to enable LWF to undertake the restructuring process without undue immediate financial pressure. (210)

The Executive Committee

VOTED
1. that the report of the Treasurer and Comptroller be received with appreciation as information;

2. that a study be made of LWF travel bookings with several travel agencies in regard to achieving savings. (211)

2. Review of 1987 (212)

2.1 Approval of 1987 Audit Reports

Particular attention was given to the Group Financial Statement (Exhibit 13.2) (Item 2, Attachment 2.2) which summarizes the total financial affairs of the LWF. Appendix II of this statement shows that for the 1987 Composite Statement of Needs total expenditure amounted to USD 51.308.518 for Program/ Projects and USD 15.633.161 for Administration/ Implementation.

The Committee was informed that the Commission on Church Cooperation, World Service, Studies and Communication and the Board of the Institute for Ecumenical Research, having dealt with their respective audit reports, had found them in order and recommend them for approval by the Executive Committee. (213)

Accordingly, the Executive Committee

VOTED 1. that the audit reports for 1987 for the General Secretariat, the Commissions and the Lutheran Foundation for Interconfessional Research as well as the Group Financial Statement (see Exhibit 13.2) be accepted;

2. that the contributions received from member churches towards the 1987 membership contributions be gratefully acknowledged and that the Lutheran World Federation place on record its appreciation to the LWF member churches, related agencies and other donors for the generous contributions towards the Lutheran World Federation and its programs during the year 1987. (214)

2.1.1 1987 General Secretariat Audit Report (215)

At the 1987 Executive Committee meeting, the following action was taken:

"that emergency overdrawing of the approved budget in the General Secretariat between Executive Committee meetings needs the prior approval of the Officers." (216)

1. It was reported to the Finance Committee that it was not possible to implement this decision for the following reasons: (217)

a) The Officers' Meeting normally takes place in February of a given year. At that time, it is too late to approve over expenditure for the current year. Normally, January expenditures are low and not known at the time of the meeting. (218)

b) Usually, budgets are adjusted in November/ December in order to reflect (219)

- exact cost of living increases
- more realistically estimated exchange rates.

Especially due to the uncertainties on exchange rates, it is difficult to estimate possible increases in detailed budget items. In the past, it has been possible to be rather accurate in projecting global amounts for Departments/ General Secretariat and LWF, but there are sometimes fluctuations within the department budgets which cannot be foreseen.It was also felt that due to the international character of the organization, a certain flexibility has to be maintained. (220)

The Executive Committee (221)

VOTED: 1. Each September, the General Secretary shall meet with the LWF President and Treasurer to review the current financial situation in the General Secretariat.

2. Overdrawal of the approved budget in the General Secretariat between Executive Committee meetings requires the prior approval of the LWF President and Treasurer. (222)

2.2 1987 Audit Report of the Staff Welfare Plan of the LWF (223)

The Committee also gave attention to the audit report of the Staff Welfare Plan of the LWF as found in Exhibit 13.3

In particular it was pointed out that the financial result of the Fund in 1987 was good. (224)

The following are the more important figures: Total income SFrs 1.281.986 of which SFrs 876.478 from interest and SFrs 394.505 from gains on investments. Total expenditure was SFrs 857.992 of which SFrs 709.077 for pensions. In 1987 the LWF contribution to the Fund was SFrs 772.623. The Fund increased by SFrs 732.755. (225)

The Executive Committee (226)

VOTED: that the 1987 audit report of the Staff Welfare Plan of the Lutheran World Federation, having been approved by the SWP Board, be received as information.

2.3 Staff Welfare Plan Board Meeting (227)

The Comptroller presented a report on the annual meeting of the Staff Welfare Plan Board of March 29, 1988.

The Executive Committee (228)

VOTED: 1. that 3% of the 6% subsidy to the 1988 Staff Welfare Plan be taken from the Employer's Reserve Fund.

2. that in accordance with the Actuary's recommendation and in light of the sound condition of the Staff Welfare Plan, the Staff Welfare Plan Board is requested to consider appropriate steps to reduce the LWF subsidy. Care should be taken that the present level of pension payments is maintained. (229)

3. Overview of 1988 (230)

3.1 Potential to cover 1988 Statement of Needs (Assurances)

The income and expenditure projection for the Geneva 1988 "A" budgets, as presented in the Treasurerer's and Comptroller's Report, shows that as of June 1988 LWF could face a deficit of USD 30.000 in respect of the Geneva Implementation costs, calculated at a rate of SFrs. 1.35 to one Dollar.

This deficit can be absorbed by shortfall funds, DM gains, the exchange reserves and the general reserves. Therefore, the financial needs for the 1988 Geneva Implementation costs can be considered as covered. (231)

The Executive Committee (232)

VOTED: 1. that the substantial support already provided by member churches, national committees and other contributing agencies towards the 1988 Composite Statement of Needs be gratefully acknowledged.

2. that the supporting churches and agencies be encouraged to assure the funds still needed for 1988. (233)

3. It is essential that from the longer-term perspective financial support from member churches to the LWF should be on a broader base. (234)

4. that the expenditures of the Departments and General Secretariat be required to remain within the 1988 budgets. (235)

5. that in the planning of the new LWF structure the financial implications must be very carefully taken into account. (236)

6. that the Finance Committee should be consulted in the financial planning for the proposed new LWF structure. (237)

4. 1989 Composite Statement of Needs (238)

4.1 Approval of the Draft Statement of Needs

The Finance Committee reviewed the 1989 Geneva implementation budgets as presented in item 1, attachment 13.1 of the Standing Finance Committee agenda and in the Abbreviated Analytical Statement of Needs (attachment 9.1).

The Chairperson of the Commission on Studies informed the Finance Committee that after consultation with the appropriate LWF-staff, staff costs for the involvement of women in the Assembly, including the pre-Assembly consultation and materials, etc. before and during the Assembly, had not been included in the "A" and "B" budgets of the Department of Studies. The Finance Committee, therefore, needed to be aware that funds were needed to secure staffing, etc. related to the purposes stated above. (239)

The Executive Committee (240)

VOTED: 1. that the 1989 Statement of Needs for the General Secretariat, the departments of Studies, Church Cooperation, World Service, Communication and the Institute for Ecumenical Research, be authorized by the Executive Committee for submission to member churches, national committees and other potential donor agencies (under "A" USD 17.169.966, "B" USD 39.302.025 and Special USD 2.337.324.

2. that the LWF member churches and related agencies be urged to provide the assurances required to (241)

fund the 1989 Geneva implementation costs of the General Secretariat and the departments of Church Cooperation, World Service, Studies and Communication.

5. Approval of 1989 Membership Contributions (242)

The Executive Committee

VOTED: 1. that the 1989 membership contribution be authorized in the amount of USD 1.525.545 as listed in Exhibit 4.1 of the Standing Finance Committee agenda.

2. that member churches be reminded of the 1980 decision of the Executive Committee that each member church should aim at a minimum membership fee of at least 1 US cent per member. (243)

3. that a study be made as to how the LWF membership contributions can be increased and greater participation of all member churches in its funding can be achieved. (244)

With respect to the allocation of membership contributions to the headquarters' budget, (245)

the Executive Committee

VOTED: that the anticipated income of USD 1.525.545 from membership contributions be allocated as follows:

	1989	1988
General Secretariat	USD 985.545	USD 1.012.856
Department of Studies	USD 200.000	USD 150.000
Department of Communication	USD 190.000	USD 170.000
Department of Church Cooperation	USD 150.000	USD 120.000

6. Approval of the Revised Apportionment of the Office of Finance and Administration (OFPA) Subsidy (246)

The Committee was informed that the revised contributions of the departments to the OFPA budget in 1989 would amount to USD 1.757.000. This amount will be shared proportionately among the departments.

The Executive Committee (247)

VOTED: that the 1989 revised OFPA subsidy allocation be approved.

7. VIIIth Assembly Fund (248)

The Committee reviewed the status report of the VIIIth Assembly Fund and noted that of the estimated budget of Dollars 1.590.000, USD 411.620 had been received as of December 31, 1987.

The Executive Committee (249)

VOTED: that the Executive Committee reiterates its appeal to the member churches to provide the funds for the VIIIth Assembly Fund within the next 18 months.

8. Review of banking Arrangements and Bank Signing Authorities (250)

This item, which is included in the Standing Finance Committee agenda (Exhibit 8.1) was received as information.

9. Special Fund for Peacemaking (251)

In the follow-up of the Budapest Assembly mandate the LWF has committed itself to an intensive ecumenical effort to bring about a just peace in three areas of the world, namely Namibia/ Angola, Central America and the Middle East.

A plan has been formulated which calls for the establishment of a Special Fund for Peacemaking which will, in its initial phase as a trial program, deal exclusively with the Middle East and Central America. (252)

Following discussion, the Executive Committee (253)

VOTED: 1. to approve the establishment of a Special Fund for Peacemaking to be administered by the General Secretariat, beginning with a two-year pilot program from August 1st, 1988 to support the peace process in Central America and the Middle East with a proposed budget of USD 160'000 (or USD 80'000 for each of two years), it being understood that funding is to be raised outside of the regular budget and that all activities under this program will be reported to the Executive Committee.

2. that future requests of this kind should be submitted in detail and follow the normal channels of submission. (254)

14. REPORT OF THE OFFICERS (255)
(EXHIBIT 14 attached)

Dr. David W. Preus who had taken the chair for this session, asked Ms. Susannah Telewoda to present the Report of the Officers.

Dr. Preus thanked Ms. Telewoda for reading the report and invited the General Secretary to give more details in regard to the Compensation Agreement between the Compensation Commission of the Ethiopian Government and the Lutheran World Federation. (256)

The General Secretary explained that the Compensation Agreement (257)

(Attachment 1) was self-explanatory and recommended that the Executive Committee receive the report as information. The request to the Ethiopian government that the RVOG archives be released is being followed up in negotiations between government officials and the Director of the Department of Communication, Mr. Norman Hjelm. As soon as the results are known, a detailed report will be prepared for information to the Executive Committee.

One Executive Committee member raised the question whether the matter of the Compensation Claim as well as giving the Power of Attorney to the Norwegian Church Ministry to Israel should not have been placed before the Executive Committee for formal acceptance since the Executive Committee was in session. (258)

The General Secretary pointed out that according to the Bylaws of the Lutheran World Federation (Par. 7.2), the Officers in their function as the Board of Trustees, which is a Standing Sub-Committee of the the LWF, had the responsibility of taking care of the two matters as mentioned above. As is the practice, these two items will appear in the minutes of the Executive Committee meeting under item 15. Board of Trustees. (259)

The Executive Committee (260)

VOTED: to accept the Report of the Officers (EXHIBIT 14)

The General Secretary asked for the floor and pointed out that the Norwegian Israel Mission as referred to in the Report of the Officers had changed its name to Norwegian Church Ministry to Israel. Dr. Staalsett asked the Executive Committee for its approval to have the report amended accordingly. The Executive Committee gave its approval. (261)

15. REPORT OF THE BOARD OF TRUSTEES (262)

The Report of the Board of Trustees (appearing as item 7 of the Officers Report Exhibit 14) was introduced by the General Secretary.

The Executive Committee (263)

VOTED: to accept the Report of the Board of Trustees

16. PERSONNEL MATTERS (264)

16.1 Extension of Staff Contract Terms
(by Executive Committee)

16.1.1 Upon the recommendation of the General Secretary, the Executive Committee

RESOLVED: to extend the term of contract of Dr. Anza A. LEMA, Associate General Secretary, up to and including 31st March, 1991.

16.1.2 Upon the recommendation of the General Secretary the (265)

Executive Committee

RESOLVED: to extend the term of service of Dr. Paul WEE, Assistant General Secretary for International Affairs and Human Rights, up to and including 31st March, 1991.

16.1.3 Upon the recommendation of the General Secretary the Executive Committee (266)

RESOLVED: to extend the term of service of Dr. Jonas JONSON, Assistant General Secretary for Ecumenical Affairs, up to and including 31st March, 1991.

16.1.4 Upon the recommendation of the Commission on Studies and with the concurrence of the General Secretary the Executive Committee (267)

RESOLVED: to extend the term of service of Dr. Eugene BRAND, Associate Director of Department of Studies, up to and including 31st March, 1991 with the assurance that his service with LWF in Geneva will be continued until he reaches his age of retirement.

16.1.5 Upon the recommendation of the Commission on World Service and with the concurrence of the General Secretary the Executive Committee (268)

RESOLVED: to extend the term of service of Dr. Eugene RIES, Director of Department of World Service, up to and including 31st December, 1990.

16.1.6 Upon the recommendation of the Commission on World Service and with the concurrence of the General Secretary the Executive Committee (269)

RESOLVED: to extend the term of service of Mr. Brian NELDNER, Associate Director of Department of World Service, up to and including 31st March, 1991.

16.1.7 Upon the recommendation of the Commission on World Service and with the concurrence of the General Secretary the Executive Committee (270)

RESOLVED: to extend the term of service of Ms. Christa HELD, Director of Community Development Service/WS, up to and including 31st March, 1991 with the assurance that her service with LWF in Geneva will be continued until she reaches her age of retirement.

16.2 Extension of Staff Contract Terms (271)
(by the LWF Officers)

16.2.1 Upon the recommendation of the General Secretary, the Executive Committee

RESOLVED: to extend the term of service of Mr. Walter SCHULTZ, Assistant Comptroller, up to and including 31st March, 1991.

16.2.2 Upon the recommendation of the Commission on Studies and with the concurrence of the General Secretary the Executive Committee (272)

RESOLVED: to extend the term of service of Dr. Götz PLANER-FRIEDRICH, Secretary for Social Issues of Department of Studies, up and including 31st March, 1991.

16.2.3 Upon the recommendation of the Commission on Church Cooperation and with the concurrence of the General Secretary, the Executive Committee (273)

RESOLVED: to extend the term of service of Rev. Satoru KISHII, Secretary for Asia of Department of Church Cooperation, up to and including 31st July, 1991.

16.2.4 Upon the recommendation of the Commission on Church Cooperation and with the concurrence of the General Secretary the Executive Committee (274)

RESOLVED: to extend the term of service of Rev.Heimberto KUNKEL, Secretary for Latin America and the Caribbean Region of Department of Church Cooperation, up to and including 31st July, 1990.

16.2.5 Upon the recommendation of the Commission on World Service and with the concurrence of the General Secretary, the Executive Committee (275)

RESOLVED: to extend the term of service of Mr. Johan BALSLEV, Secretary for Emergency Projects of Department of World Service, up to and including 31st March, 1991.

16.2.6 Appointment of Editor-in-Chief (276)

The General Secretary reported to the Executive Committee the action of the appointing authority, namely the LWF Officers, concerning the appointment of the Editor-in-Chief. In the cause of discussion based primarily on the desirability of contacting Member Churches and National Committees for nomination of candidates in the executive staff category, the Executive Committee

RESOLVED: that in future the appointing authority will

need to consult with the Executive Committee before taking action, whenever a new staff position is being filled.

Upon the recommendation of the Director of Department of Communication and with the concurrence of the General Secretary the Executive Committee (277)

RESOLVED: to receive as information the appointment of Mr. David BRAMLEY as Editor-in-Chief in the LWF Information Bureau for a period up to and including 31st March 1991.

16.3 Extension of the Staff Terms of Service by the General Secretary (278)

The General Secretary informed the appointing authority, namely the LWF Officers at their meeting held in Addis Ababa, Ethiopia on the 21st June, that he was extending the terms of service with the LWF of the staff members mentioned below for the period up to and including 31st March 1991.

(279)

16.3.1 Mr. Ralph TATU
16.3.2 Mr. Michel BETTERMANN
16.3.3 Mr. Michel ROSSET
16.3.4 Mr. Rafik MANTOURA
16.3.5 Mr. Gilles GOUFFIER
16.3.6 Mr. Jonathan FRERICHS

17. REPORT OF THE STANDING COMMITTEE ON CONSTITUTION (280)

Bishop Crumley, Chairperson of the Standing Committee on Constitution, (EXHIBIT 17 attached) presented the report.

The only agenda item was the English and German draft of the first four articles of the LWF constitution. Bishop Crumley drew the attention of the Executive Committee to item 2. which includes major changes. He also pointed out that the listing of functions in item 3. has been changed into paragraphs. (281)

The report was RECEIVED AS INFORMATION.

In a later session (282)

the Executive Committee

VOTED: to receive the report of the Standing Committee on Constitution.

18. MEMBERSHIP COMMITTEE (283)

The report of the Standing Committee on Membership was presented by its chairperson, Bishop Dumeni, and Ms Maria Gomez, vice-chairperson (EXHIBIT 18).

After some discussion the Executive Committee, upon the (284)

recommendation of the Standing Committee on Membership,

VOTED: to accept the Lutheran Church in Great Britain-United Synod into full membership of the LWF.

(Three members recorded their abstention.)

19. REPORT OF THE ASSEMBLY COMMITTEE (285)

Bishop Hanselmann thanked OKR Käte Mahn, the chairperson of the Assembly Committee, for all the work she did up to now in connection with the preparation of the Eighth Assembly and asked her to present the report (Exhibit 19 and 19.1).

1. Theme (286)

There was a long discussion about the theme recommended by the Assembly Committee "I have heard the cry of my people". The discussion took note of the talks in April with the leadership of the Brazilian host church about the desirability of that theme in the Brazilian context. A nearly similar theme is being used in Brazil for the centenary of the abolition of slavery. The Executive Committee was assured, however, that the leadership of the Brazilian church is prepared to accept the theme. Were that not the case, the Assembly Committee would not have recommended it. Most speakers to this issue commented on the importance of the proposed theme - that it is not a slogan. It opens up questions with its solidly biblical tone and promise. At the same time it requires self-critical reflection on the part of the churches. While it is not explicitly christological as previous Assembly themes have been, its development will necessarily be solidly soteriological.

Upon the recommendation of the Assembly Committee, (287)

the Executive Committee

VOTED: to use the theme "I have heard the cry of my people" for the Eighth Assembly in 1990 in Curitiba.

2. Areas of Concern (288)

There was a long discussion about the 4 areas of concern and their relationship to the main theme. It was suggested that the title of the area of concern No. 2 should be changed. The Assembly Committee was asked to rewrite the descriptions of the 4 areas of concern taking into account the suggestions made during the meeting and to submit the new proposal to the Executive Committee at a later time.

Upon the recommendation of the Assembly Committee, (289)

the Executive Committee

VOTED: to name the four sub-themes:

1. Life in Communion

2. Salvation
3. Peace with Justice
4. Liberated Creation

There were two abstentions with regard to the new title of the second sub-theme.

At a later date the Executive Committee received a new description of the 4 areas of concern (Exhibit 19.3) (290)

3. Methodology (291)

Upon the recommendation of the Assembly Committee,

the Executive Committee

VOTED: that the work in each section be introduced by two speakers, one woman and one man from different regions. These introductions should not be longer than 25 minutes each. They should be as concrete as possible and give the direction for the discussion.

4. Report from Sections (292)

Upon the recommendation of the Assembly Committee,

the Executive Committee

VOTED: that one coherent and comprehensive report be aimed at which would be the main product of the Assembly, a kind of covenanting document expressing what the churches in the Federation would do together in the years to come.

that (a) four staff teams be appointed by the Cabinet to prepare the work of sections, (b) a meeting be called, including the 8 speakers appointed to introduce the sub-themes and probably a few consultants, to draft a working document to be used at the Assembly, (c) this document be shared with LWF commissions, working groups in the member churches and the Executive Committee in 1989 for information and comments, (d) regional pre-assembly meetings be invited to contribute, (e) the procedures outlined in paragraphs 37-43 (Report Exhibit 19) be followed during the Assembly. (293)

5. Bible Study (294)

Upon the recommendation of the Assembly Committee,

the Executive Committee

VOTED: that (a) the Bible study be done in small groups after a plenary introduction, (b) two facilitators/coordinators be invited, one Lutheran, one Roman Catholic, (c) the facilitators/coordinators be asked to prepare Bible study material, (d) a two-day workshop for group leaders be held before the Assembly.

6. Hearings (295)

Upon the recommendation of the Assembly Committee,

the Executive Committee

VOTED: that (a) there be 5 parallel hearings, one for each Commission and one for the reports on the work of the Strasbourg Institute, the Assistant General Secretary for Ecumenical Affairs and the Secretary for Interconfessional Dialogue and Ecclesiological Research, (b) the finance report be included in the General Secretary's report, (c) there be a special hearing for the report of the General Secretariat.

7. Speakers (296)

Upon the recommendation of the Assembly Committee,

the Executive Committee

VOTED: that (a) a consultation about possible speakers be held during the meeting of the Assembly Committee and the Executive Committee in Addis Ababa with the purpose to list possible speakers, (b) the Executive Committee authorize the Assembly Committee to decide on speakers.

8. Guests and Observers (297)

Upon the recommendation of the Assembly Committee,

the Executive Committee

VOTED: that (a) staff prepare a list of international guests/observers to be invited; (b) guests/observers from Brazilian churches be determined in consultation with the host church and when called for with the appropriate Christian World Communions; (c) federal and provincial governments be invited to be represented; (d) a list of invitees prepared by the Assembly Committee be submitted to the officers at the next meeting.

9. Assembly Schedule (298)

The Executive Committee

VOTED: to receive the report of the Assembly Committee regarding the Assembly schedule.

10. Background Material (299)

The Executive Committee

VOTED: to receive the report of the Assembly Committee regarding the background material.

11. Pre-Assembly Programs (300)

Upon the recommendation of the Assembly Committee,

the Executive Committee

VOTED: that (a) some visitation programs be arranged aiming at an encounter with Latin American reality; (b) the host church be asked to carry the major responsibility for organizing these programs, (c) the LWF carry the additional expenses for participants for whom it pays Assembly costs while others pay for themselves.

12. Communication (301)

Upon the recommendation of the Assembly Committee,

the Executive Committee

VOTED: that a special effort be made to produce a 10-15 minute top-quality video or film on all the different aspects of the work of the Lutheran World Federation.

There was one abstention.

13. Worship (302)

The Executive Committee

VOTED: to receive as information that an international planning committee for Assembly worship will meet in Geneva, September 16-19, 1989.8.

14. Financial Planning for the Assembly Budget (303)

The Executive Committee

VOTED: to receive as information the report of the Finance Coordinator.

The Finance Coordinator was asked to inform the member churches of the approximate costs for a delegate in Curitiba. (304)

15. Composition of Delegates for the Eighth Assembly (305)

Upon the recommendation of the Assembly Committee,

the Executive Committee

VOTED: that Alternative IV be chosen for nominating delegates for the Eighth Assembly;

that the member churches be requested, when they are informed by the LWF about the size of their delegation, to observe the following sub-division: clergy, laity, women and young adults. (306)

16. Guidelines for the Selection of Stewards (307)

Upon the recommendation of the Assembly Committee,

the Executive Committee

VOTED: to adopt the following qualifications:

(a) young people (men and women between 18-25 of age), with the understanding that some exceptions may be made;

(b) willingness, readiness and ability to accept various assignments at the Assembly; (308)

(c) good knowledge of English necessary, if possible some knowledge of Spanish (ability to speak other Assembly languages an advantage); (309)

(d) should be an active participant in the life of his/her own church. (310)

17. List of Categories (311)

The Executive Committee discussed the total number of participants at the Assembly and

VOTED: that the number of participants at the Eighth Assembly be limited to 700, plus journalists and spouses.

Ex-officio Participants (312)

The number of 700 participants adopted by the Executive Committee imposes a limitation in the various categories. The Assembly Committee therefore reconsidered paragraph 147 of Exhibit 19.

Upon the recommendation of the Assembly Committee, (313)

the Executive Committee

VOTED: a) that three persons each from the Commissions and the CDS Governing Committee are invited to participate ex officio in the Assembly of 1990;

b) that the member churches are urged to include their Commission members in their delegations; (314)

c) that when identifying advisors, the Department directors and Assembly coordinators are requested first to consult the list of ex officio participants. (315)

There were two votes against and three abstentions.

20. REPORT OF THE COMMITTEE ON STRUCTURE (316)

The Committee on Structure, appointed by the Executive Committee in Viborg, 1987, has met on three occasions. In March 1988, its "Interim Report" was sent to all LWF member churches and national committees, LWF Geneva and field staff and all LWF decision making bodies. LWF commissions were requested to discuss and comment on

the Interim Report; their reactions and responses were submitted to the Executive Committee, and taken into consideration in the Committee's discussions.

On the basis of a new understanding of the LWF, a new structure will also have implications for the LWF constitution. The Constitution Committee has, therefore, studied the issues and its deliberations are recorded under item 17. of these Minutes. (317)

The Committee on Structure met prior to the Executive Committee and presented its first report (EXHIBIT 20). In his introductory remarks, the Committee chairperson, Dr. Crumley, invited Executive Committee input and contribution to the discussion, which will give important directions for the future work of the Committee. (318)

After some general reactions to the structure proposal, the Executive Committee, under the chairmanship of President Hanselmann, commented on the nine chapters of the report as follows: (319)

I. The Nature of the LWF: Expressions of Communion (koinonia) (320)

The Executive Committee endorsed the proposal by the Committee on Structure to base its reflections on a new structure on the implications of "communion" in the future life of the LWF.

II. Purpose of the Lutheran World Federation (321)

This chapter did not generate any discussion in light of the Constitution Committee's redefinition of the nature and doctrinal basis, functions and scope of authority of the Federation dealt with in item and EXHIBIT 17.

III. Implications of "communion" for Structure (322)

In the discussion the following concerns were raised:

- while member churches are moving toward even deeper commitment to one another, LWF's ecumenical responsibility has also to be kept in mind (para. 10);

- giving and receiving "all" of their resources (para. 11) was considered too wide reaching and an editorial change was suggested; (323)

- when talking about "all member churches' full sharing in the whole life of all the people of God" (para 12), borders have to be crossed: can this be implemented in the regions? (324)

- the responsibility to make concrete the communion lies with the member churches; the Geneva secretariat only assists in its realization; (325)

- the term "power" needs to be defined or be replaced by "responsibility" (para. 15); (326)

- the present proposal spells out the basis necessary to serve the communion and the mission assignment given to it; (327)

- the need to spell out more clearly how structure serves communio; (328)

- a spiritual community cannot be solved by majority votes; (329)
the interests of minority churches have to be respected;

IV. Decision Making/Legislation (330)

Comments made were:

- the eight year interval between assemblies requires more study and a new proposal should be submitted by the Committee on Structure, giving more flexibility (para 22);

- because of the ecumenical dimension LWF assemblies should be held prior to and do preparatory work for WCC assemblies (para 22); (331)

- youth should be given greater participation and responsibility within the life of the LWF through regional meetings, with full seats and votes in LWF decision making bodies and adequate representation at LWF assemblies (para 23); (332)

- the nomination procedure and process for the Council from the regions as well as the ecumenical commitment needs be to clearly spelled out (para 25); (333)

V. Council (334)

- The Executive Committee approved in principle the establishment of a council which would allow for an estimated 50% cost saving;

- the Committee on Structure was requested to submit for the 1989 meeting a listing of the size of LWF's 104 member churches by continent; (335)

- questions were raised concerning the size of the council and the effectiveness of such a large body; the Committee on Structure was asked to prepare an alternative proposal for the number of members of the council including the nomination process for the 20 members to be elected from the regions; (336)

- the distribution of seats from the regions, particularly with regard to Europe (respecting the special history, situation and tradition of minority churches in Eastern Europe) needs to be redefined and an alternative proposal is expected from the Structure Committee; (337)

- since the sub-committees (overseeing the work of the four LWF divisions) may have to meet between meetings of the council to responsibly fulfill their mandate, doubt was expressed that costs could be saved; terms of reference should be drawn up; (338)

- more thought should be given to the titles of the four divisions. (339)

VI. Officers (340)

The following points were raised:

- the exact role of the president has to be defined;

- the election of vice-presidents was raised; representative functions for the LWF could be taken over by each member of the business committee; (341)

- in light of the work load in his/her home church and the long legislative period proposed (8 years between assemblies) the election of four presidents serving consecutively was suggested; (342)

VII. Regions (343)

The Committee on Structure favors regionalization in those places where it serves the LWF as a whole, leaving the freedom for the development of a structure to the regions concerned.

- despite critical questions, there was general agreement and support for regionalization in some form(s); (344)

- regionalization should be seen differently in the different regions and must foster communication; (345)

- regional offices should be established where they serve the member churches in coordination and cooperation; (346)

- the ecumenical commitment and involvement with ecumenical agencies was raised; (347)

- the issue of regionalization should be discussed within the churches, and be included in the agenda of the Pre-Assembly Church Gatherings. (348)

VIII. The Secretariat/Administration (349)

- The term "secretariat" needs to be understood as the total operation in Geneva.

- The Committee on Structure is convinced that next to the General Secretariat, three divisions will be needed to fulfill the functions of the LWF, even though it was not ready to propose the location of specific programmatic operations within the projected divisions. (350)

- staff has been asked to develop a three division configuration of all staff work presently done. (351)

- the titles of the divisions also require more thinking and the functions of the divisions need to be clearly defined (para 46); (352)

- together with the other items mentioned in para 48, the communication concerns should be taken seriously and the term communication explained; (353)

- the General Secretariat, serving the whole organization, must fulfill the planning, coordination and evaluation function which gives direction to the organization; (354)

- the relationship between the duties of the General Secretary in (355)

the overall planning/evaluation work and the foreseen sub-committees needs to be clarified and his/her representative functions spelled out;

- the suggested reduction in staff proposes a saving of one third of the present administrative cost; (356)

- the reduction of staff may necessitate a reduction in projects and programs; a study will be presented in 1989. (357)

IX. Finances (358)

The Executive Committee noted that an extensive analysis of the financial implications of this structure proposal is underway. A detailed proposal for a structure which will be operative within a balanced budget and still provide the necessary flexibility to meet urgent needs will be presented by the Committee on Structure at the 1989 meeting.

It was the understanding that the Committee on Structure should hold the ownership of this report until it presents its final report to the Executive Committee for adoption in 1989. (359)

The present report - with some editorial changes and an accompanying letter - will be distributed to the entire LWF constituency supplemented with (360)

- Diagrams on the organizational structure;
- Diagrams on the organizational structure;
- Listing and short description of regional projects presently entertained by the LWF;
- Listing of LWF member churches by continents
- Proposal for constitutional amendments as presented by the Constitution Committee.

In conclusion, President Hanselmann expressed thanks to the Committee on Structure for its excellent work and to the Executive Committee for its active and constructive participation in the discussions. (361)

21. MISCELLANEOUS (362)

21.1 Message to the World Council of Churches on the Occasion of its 40th Anniversary

Dr. Jonson presented the Message to the WCC (Exhibit 21.1.). It was moved that in paragraph 4 the following sentence should be added:
"We believe this serves the goal of the ecumenical movement".

The Executive Committee (363)

VOTED: to convey the message as amended to the World Council of Churches on the occasion of its 40th anniversary.

23. DATE AND PLACE OF NEXT MEETINGS (364)

23.1 Executive Committee and Related Meetings 1989 (365)

It was agreed that the Executive Committee Meeting 1989 and related meetings will be held in Geneva on the following dates:

Officers: 30 January - 1 February
Assembly Committee: 26 - 27 July
Structure Committee: 26 - 27 July
Standing Committees: 28 - 29 July
Opening Service: 30 July afternoon
Executive Committee: 31 July - 9 August

23.2 Executive Committee and Related Meetings 1990 (366)

The General Secretary reported that the Executive Committee will meet in Curitiba prior to the Assembly, 24 - 27 January 1990.

24. CLOSING PROCEDURES (367)

24.1 Resolution of Thanks

At the end of their deliberations, the LWF Executive Committee meeting in Addis Ababa, Ethiopia in June, 1988 passed the following resolution of thanks:

The LWF Executive Committee wish to express gratitude to: (368)

- President Ato Francis Stephanos of the Ethiopian Evangelical Church Mekane Yesus and the other Church Officers for their tireless efforts in all preparations for the success of the meeting. Thanks also for the tremendous generosity we have all witnessed and enjoyed during our days here.

- The Ethiopian Government authorities including the Council of Ministers and immigration authorities for the way in which, in cooperation with the host church, they have facilitated our coming and going in this country. (369)

- Commissioner for Relief and Rehabilitation Commission, Honorable Berhanu Jembere, for his kind words of welcome, greetings and thanks conveyed to the Executive Committee on behalf of the Ethiopian Government at the opening of the meeting. The LWF Executive Committee was much encouraged by his words of gratitude and good wish for the work of the Federation in collaboration with Mekane Yesus church in Ethiopia. (370)

- Deputy Commissioner for Relief and Rehabilitation Commission, Honorable Tibebu Shiferaw, for his presentation on the work of the commission and for his willingness to answer questions raised by the participants. The visit with staff at the commission's building was much appreciated. (371)

- Ato Abebe Yohannes, the local coordinator of preparations in Addis Ababa, for his devoted work since the beginning of (372)

preparatory work for the meeting. His guidance and leadership have been of great help to the meeting.

- Members of the Preparatory Committee of the host church and those of its various sub-committees for their good and dedicate preparatory work and for their unfailing willingness to serve in the course of the meeting. Their assistance has played a very important role in the smooth running of the meeting. (373)

- Many members of the host church who opened their homes to participants on Sunday, 26 June for fellowship and meals. (374)

- Bishop Gyula Nagy and the pastors of the host church who officiated the opening Eucharist service for their contributions. (375)

- The chief of Conference services of ECA, Mr. Apeado R. Amah, who so kindly has agreed to and facilitated our use of facilities in the Africa Hall. (376)

- The staff of ECA who have looked after the rooms we have used in the conference building. (377)

- The technician and his assistants who have been responsible for communication system in the rooms we have used for meetings. (378)

- The security staff in the Africa Hall for their cooperation and assistance. (379)

- The Ethiopian Airlines for their beautiful gift of flowers and for the assistance they have given participants at the airport in Addis Ababa and elsewhere. (380)

- The representatives of Mekane Yesus Church who led morning devotions with inspiring messages. (381)

- Members of the Executive committee who were responsible for evening devotions. (382)

- The ecumenical guests who brought greetings to the Executive Committee meeting, and those who attended as observers, consultants and advisers, for their presence and helpful contribution. (383)

- Members of the staff of LWF for their dedicated support, cooperation and hand work before and during the meeting. (384)

- All conference staff from Geneva and the host church, without whose devoted work and long hours of typing and producing documents the meeting would not have been a success. (385)

- The interpreters and translators who in their efficient and effective way have helped us to communicate. (386)

- Ms. d'Alessandri for being responsible for communication system in committee rooms in the Hotel and other technical services in Africa Hall. (387)

- Mr. Inge Rydland, the organist who has made our singing more (388)

lively.

- Ato Ephraim Negeri of the Hilton Hotel International who has devoted all his time looking after the needs of participants of the meeting in the hotel. (389)

Finally, but not the least (390)

- all other members of the host church, the Director of World Service Office in Ethiopia and his colleagues and coopted staff who in one way or another have facilitated the work of the meeting.

- The stewards, operators of photocopying machines and drivers for all their assistance in taking messages, producing and distributing documents, driving the participants to and from meeting places and many other chores. (391)

- For the assistance of all these people and others we praise the Name of our Lord. (392)

24.2. Thanks of President (393)

President Hanselmann expressed his deep appreciation to the members of the Executive Committee for all the work done, for their cooperation and active participation. Bishop Hanselmann pointed to the many difficult decisions which had to be reached by people coming from various cultures and living in different social and political contexts. He urged that also the future work of the Executive Committee be guided in this spirit. In his thanks he also included the Chairpersons of Commissions, Members of Committees, Advisors and Guests who had contributed greatly to the work.

President Hanselmann continued in expressing his thanks to the General Secretary, the Associate General Secretary, the Assistant General Secretary for Ecumenical Relations, the Assistant General Secretary for Human Rights and International Affairs, to the Directors and staff from Geneva for their untiring effort on behalf of the Lutheran communion. (394)

He also acknowledged the presence of the staff of the Ethiopian Evangelical Church Mekane Yesus who had relentlessly worked in the background to ensure a smooth running of the meeting, and who had spared no effort to make our stay comfortable. President Hanselmann warmly acknowledged the assistance given by them. (395)

At this point President Hanselmann also acknowledged with much appreciation a donation of US$ 150.000.- which was given by a member church that wanted to remain unnamed. The donation is destined for medical assistance to the most needy in this country. (396)

President Hanselmann proceeded to read a letter addressed to Ato Francis Stephanos, President of the Ethiopian Evangelical Church Mekane Yesus and to Ato Ogbarebi Hibtes, President of the Evangelical Church of Eritrea. (Exhibit 24.2) (397)

Dr. David Preus who chaired the meeting thanked the President for his thoughtful words to the host church and the member church in Eritrea as well as to all participants. Dr. David Preus invited Ato Francis Stephanos to address the audience. (398)

Ato Francis Stephanos expressed his sincere appreciation and heartfelt thanks for the Executive Committee having accepted to hold the meeting in Ethiopia. He said that the church had followed closely the deliberations of the Executive Committee which it felt were vital and central to the life and witness of the Lutheran world community. (399)
He also expressed his appreciation to those who had traveled in Ethiopia and visited programs of the Ethiopian Evangelical Church Mekane Yesus.

24.3 CLOSING (400)

The President formally closed the proceedings at 15.00 hours on Thursday, June 30, 1988.

The closing worship was led by Dr. Eugene Brand. (401)

EXHIBITS

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

OFFICE OF THE GENERAL SECRETARY

P.O. Box No. 66
Route de Ferney 150
1211 Geneva 20, Switzerland
Telephone 91 61 11 Telex 23 423 OIK CH
Cable LUTHWORLD GENEVA

September 1988

To:
- Members and Honorary Members of the LWF Executive Committee
- chairpersons of the LWF Commissions and of the Lutheran Foundation for Inter-confessional Research
- Representatives of LWF National Committees
- all LWF Member Churches

Enclosed herewith please find a copy of the Minutes of the LWF Executive Committee which was held in Addis Ababa, Ethiopia last June.
Also enclosed please find a copy of a report on an LWF team visit to Angola.

For Member Churches and other persons who were not at the said meeting, you will notice from the list of exhibits that some are missing. This is because it was felt that to reproduce all the exhibits would cost the Federation a lot of money for printing. However if a Member Church would want to have any of the listed exhibits it will be possible for the Federation to entertain a request for a copy. Please feel free to write to us.

With best wishes,

Yours sincerely

Anza A. Lema

Anza A. Lema
Associated General Secretary

L I S T O F E X H I B I T S

(* indicates those exhibits enclosed with the minutes)

*	3.	Participants List
	4.2R	Rules of Procedure
*	6.	President's Address
*	7.	Report of the General Secretary
	7.1	Register of Activities of the General Secretariat:
	7.1.1	The General Secretary
	7.1.2	The Associate General Secretary
	7.1.3	The Assistant General Secretary for Ecumenical Affairs
	7.1.4	The Assistant General Secretary for International Affairs and Human Rights
	7.1.5	Comptroller
*	9.2	Director's Report to Commission on World Service
*	9.2.1	Recommendations from the Commission on World Service to the LWF Executive Committee
*	9.2.2	CDS Director's Report
*	9.2.3	Report from the Agenda Committee related to the Commission on World Service
*	9.3	Recommendations by the Commission on Church Cooperation to LWF Executive Committee
*	9.3.1	Director's Report to Commission on Church Cooperation
	9.3.2	Terms of Reference for the Advisory Committee on Theological Education in Africa
	9.3.5	LWF Statement on Mission
*	9.3.6	Report of the Agenda Committee on Church Cooperation

9.4 Report of the Commission on Studies

* 9.4.1 Director's Report to the Commission on Studies

* 9.4.2 Recommendations to the Executive Committee of the Commission on Studies

9.4.3 Report of the Projections Committee

9.4.4 Report on the Seminar on Liberation Theology

* 9.4.5 Report of the Agenda Committee of the Commission on Studies

9.5 Report of the Commission on Communication

* 9.5.1 Director's Report to Commission on Communication

* 9.5.2 Toward an Ecumenical News Agency (ENA) in 1991

* 9.5.3 Report of the Agenda Committee of the Commission and Department on Communication

10.1 Confessional Integrity: LWF Follow-Up to the Budapest Resolution on Suspension

10.1.1 LWI Interview with Dr. Gunnar Staalsett on the LWF and Suspension of White Churches in South Africa and Namibia

10.1.2 Report on Meeting with Overseas Partners of the German ELC in South West Africa, and the Evangelical Lutheran Church in Southern Africa, 29 April 1988 in FRG

10.1.2A List of Participants and Agenda

* 10.1.4 Report of the Agenda Committee on Southern Africa

10.2 The Palestinian-Israeli Issue - Summary of Follow-up to LWF Executive Committee Actions

10.2.1 Report of Working Group on the Palestinian-Israeli Issue

10.2.2 General Secretary's Response to Report of Working Group

10.2.4 Response from member churches and others to staff working paper on Palestinian-Israeli Issue

* 10.2.5ff Report of the Agenda Committee on the Palestinian-Israeli Issue

10.3ff Reports on LWF Restructuring (see item 20 ff)

10.4 Report of Assembly Committee (see item 19 ff)

10.5 Report on Personnel Matters

* 10.5.1 Report of the Agenda Committee on Personnel Matters

10.6 Report on Debt Crisis

* 10.6.1 Report from the Agenda Committee on the International Debt Crisis

* 10.6.2 The International Debt Crisis - Presentation by Dr.Kunchala Rajaratnam

10.7 Report: Pastoral Work in Relation to AIDS

* 10.7.1 Revised Report of the Agenda Committee on Pastoral Work in Relation to AIDS

10.8 Observance of 40th Anniversary of the Universal Declaration of Human Rights - Proposal for a statement

11. Report of the Standing Committee on Ecumenical Relations

11.1 Interconfessional Dialogue and Ecclesiological Research

11.1.1 Members of Dialogue Commissions

11.1.2 Communiqué on the Anglican/Lutheran International Continuation Committee

11.1.3 Lutherans and Baptists Discuss Faith, Discipleship and Baptism

11.1.4 Letter to His Holiness Pimen, Patriarch of Moscow and All Russia

11.1.5 Communiqué : Lutheran/Roman Catholic

11.1.6 Communiqué : Official Visit of LWF Delegation to the Vatican

11.1.7 Proposal for Ecumenical Consultation

11.1.8 Communiqué: Forum for Conversations between the LWF and Lutheran non-member churches

11.1.9 Scope of Dialogues

11.1.10 Reception

11.2 Institute for Ecumenical Research, Strasbourg: Report 1987 - 1988

11.3 Toward a Lutheran Communion: Pulpit and Altar Fellowship

12. Annual Reports from Member Churches and National Committees (separate booklet)

* 12.46 Presentation of the Host Church

13. Report of the Standing Finance Committee

13.1 Report of the Treasurer and Comptroller

13.2 Report on the Group Financial Statement 1987

13.3 Audit Report 1987 Staff Welfare Plan

13.4 Audit Report 1987 on the Lutheran Foundation for Inter-confessional Research, Strasbourg

13.5 Authorized Signatories for Accounts in the Name of the Lutheran World Federation

13.6 Schedule of Membership Contributions

* 14. Report of the Officers

15. Report of the Board of Trustees

* 17. Report of the Constitution Committee

18. Report of the Membership Committee

19. Report of the Assembly Committee

20. Report of the Committee on Structure

20.1 Report on Restructuring from Commission on World Service

20.2 Report on Restructuring from Commission on Church Cooperation

20.3 Report on Restructuring from Commission on Studies

20.4 Report on Restructuring from Commission on Communication

* 21.1 Message to the World Council of Churches on the Occasion of its 40th Birthday

* 24.2 President's Letter

Exhibit 3
LWF EXECUTIVE COMMITTEE MEETING, Addis Ababa, Jun-Jul 1988 Original
(revised 28 July 1988)

LIST OF PARTICIPANTS - TEILNEHMERLISTE

Executive Committee Members - Mitglieder des Exekutivkomitees

- The Rt. Rev. Dr. Johannes HANSELMANN, Evangelical Lutheran Church in Bavaria, Meiserstr. 13, 8000 Munich 2, FRG

- The Rt. Rev. Dr. Andreas AARFLOT, Church of Norway, St.Halvard's plass 3 Oslo 1, Norway

- The Rev. Dr. Thomas P. BATONG, Lutheran Church in the Philippines, P.O. Box 507, Manila 2800, Philippines

- Dr. James R. CRUMLEY, Jr., Evangelical Lutheran Church in America, 362 Little Creek Drive Leesville, South Carolina 29070, USA

- The Rt. Rev. Kleopas DUMENI, Evangelical Lutheran Ovambokavango Church, Oniipa, Private Bag 2018, Ondangwa 9000, NAMIBIA

- The Rt. Rev. Dr. Horst GIENKE, Evangelical Church of Greifswald, Rudolf-Petershagen-Allee 3, 2200 Greifswald, GDR

- Ms. Maria GOMEZ, Evangelical Lutheran Church in America, 1322 Macclesby, Channelview, Texas 77530, USA

- Mr. Samuel J. GOOLSARRAN, Lutheran Church in Guyana, 2, Bel Air Promenade, Greater Georgetown, Guyana

- Ms. Aida HADDAD, Evangelical Lutheran Church of Jordan, Muristan Road, P.O. Box 14076, Jerusalem - 91140, Israel

- Ms. Sieghilde HOERSCHELMANN, Northelbian Evangelical Lutheran Church, Friedensburg, 2257 Sönnebüll/Bredstedt, FRG

- The Rt. Rev. Hans VON KELER, Evangelical Lutheran Church in Württemberg, Heinrich-Schütz-Strasse 13, 7033 Herrenberg, FRG

- The Rt. Rev. Dr. Sebastian KOLOWA, Evangelical Lutheran Church in Tanzania, P.O. Box 3033, Arusha, Tanzania

- The Rt. Rev. Dr. Paavo Yrjö KORTEKANGAS, Evangelical Lutheran Church of Finland, Pyynikintie 9, 33200 Tampere 20, Finland

- The Rev. D. Augusto Ernesto KUNERT, Evangelical Church of the Lutheran Confession in Brazil, Rua Tupancireta 357, Bairro Ideal, 93.300 Novo Hamburgo - RS, Brazil

- Dr. Lois I. LEFFLER, Evangelical Lutheran Church in America, 8018 Anderson St., Philadelphia, Pa.19118

- The Rt. Rev. Dr. Werner LEICH, Evangelical Lutheran Church in Thuringia, Dr.-Moritz-Mitzenheim-Strasse 2a, P.O. Box 139, 5900 Eisenach, GDR

- The Rev. Käte MAHN, Oberkirchenrätin Evangelical Lutheran Church of Hannover, Richard Wagner Str. 26, 3000 Hannover 1, FRG

- The Rt. Rev. Dr. Gyula NAGY, Lutheran Church in Hungary, Uellöi ut 24, 1085 Budapest, Hungary

- The Very Rev. Karsten NISSEN, Evangelical Lutheran Church in Denmark, Sct. Leonisstraede 1, DK - 8800 Viborg, Denmark

- The Rev. Dr. David PREUS, Evangelical Lutheran Church in America, 60, Seymour, S.E., Minneapolis, MN 55414, USA

- Dr. Kunchala RAJARATNAM, United Evangelical Lutheran Churches in India, 1 First Street, Haddows Road, Madras 600006, India

- The Rev. Wolfgang Hermann REHNER, Evangelical Church of the Augsburg Confession in the Socialist Republic of Romania, p-ta Grivita No. 1, 2400 Sibiu, Romania

- Ms. Christina ROGESTAM, Church of Sweden, Tosse Prästgaard, Pl. 5169, S-66200 Aamaal, Sweden

- The Rt. Rev. Solomon E. SEROTE, Evangelical Lutheran Church in Southern Africa, Khotso House, 42 de Villiers Street, Johannesburg 2000, Republic of South Africa

- The Rev. Amtse Pierre SONGSARE, Evangelical Lutheran Church of Cameroon, P.O. Box 6, Ngaoundéré, Republic of Cameroon

- Ms. Susannah B. TELEWODA, Lutheran Church in Liberia, P.O. Box 1046, Monrovia, Liberia

- The Most Rev. Dr. Bertil WERKSTROEM, Church of Sweden, P.O. Box 640, 751 27 Uppsala, Sweden

Treasurer - Schatzmeister

- Dr. Carl Gustaf VON EHRENHEIM, Church of Sweden, Grönsöö, 199 00 Enköping, Sweden

Consultants - Beraterinnen

- Ms. Ruth ABRAHAM, Ethiopian Evangelical Church Mekane Yesus (LWF Commission on Communication) P.O. Box 1329, Addis Ababa, Ethiopia

- Ms. Christina BERGLUND, Church of Sweden, (LWF Commission on Studies) SKS, Box 1125, 11181 Stockholm, Sweden

- Dr. Dorothy MARPLE, Evangelical Lutheran Church in America, (LWF Commission on Church Cooperation) 475 Riverside Drive, Room 880, New York, N.Y. 10115, USA

Youth Consultants - Jugendberater/innen

- Ms. Nirmala ABISHEGAM, 8 Jalan 5/41, 46000 Petaling Jaya, W.Malaysia

- Mr. Nikolaus VOSS, Cleudner Str. 14, Leipzig, 7042 GDR

Advisors - Ratgeber

- Dr. Trond BAKKEVIG, Norwegian National Committee, P. O. Box 5816, Hedgehaugen, 0308 Oslo 3, Norway

- Dr. Karl DUMMLER, German National Committee, Löwenstrasse 86, 7000 Stuttgart 70, (Degerloch) FRG

- The Rev. Jean FENOMANANA, Malagasy National Committee, P.O. Box 1741, Antananarive - 101, Madagascar

- Dr. Tord HARLIN, Swedish National Committee, Box 438, Uppsala, S - 751 27, Sweden

- The Rev. Dr. William RUSCH, USA National Committee, ELCA, 8765 W. Higgins Rd., Chicago, IL 60631

- The Rev. Dr. Karlheinz SCHMALE, German National Committee, Terrassenstr. 16, 1000 Berlin 38, FRG

- The Rev. Maunu SINNEMAEKI, Finnish National Committee, pl. 185, 00161 Helsinki 16, Finland

- The Rev. Helmut TSCHOERNER, Oberkirchenrat, GDR National Committee, Auguststrasse 80, Berlin, DDR-1040

Observers/Consultants - Beobachter/Berater

- Mr. Ralston DEFFENBAUGH, Lutheran Office for World Community, 777 UN PLaza, New York, NY 10017, USA

- The Rt. Rev. Charles MWAIGOGA, Anglican Consultative Council, P.O. Box 32, Njombe, Tanzania

- Archbishop Kuno PAJULA, Estonian Evangelical Lutheran Church, Raamatukugo tn. 8, Tallin, Estonian SSR / USSR 200106

- Monsignor John A. RADANO, Secretariat for Promoting Christian Unity, Città del Vaticano, Via del Corridori 64, Rome, Italy

- The Rev. Dr. Henrik SMEDJEBACKA, Finnish Evangelical Lutheran Mission, Taehitorninkatu 18, P.O. Box 154, 00141 Helsinki 14, Finland

- Dr. Aaron TOLEN, World Council of Churches, Cameroon

Guests - Gäste

- The Rev. Paul DENOU, Evangelical Lutheran Church of the Central African Republic, Baboua via Bouar, Central African Republic

- The Rt. Rev. Ronald DIGGS, Lutheran Church in Liberia, P.O. Box 1046,

Monrovia, Liberia

- The Rt. Rev. Hendrik FREDERIK, Evangelical Lutheran Church in South West Africa, P.O. Box 5069, Windhoek 9000, Namibia

- The Rev. Ogbarebi HIBTES, Evangelical Church of Eritrea, P.O. Box 905, Asmara, Eritrea, Ethiopia

- The Rev. John KURURIA, Evangelical Lutheran Church in Kenya, P.O. Box 874, Kisii, Kenya

- Mr. Gilberts S. MSUKU, Evangelical Lutheran Church of Malawi, P.O. Box 650, Lilongwe, Malawi

- Mr. Ngoy MWANANA LUSANGA, Evangelical Lutheran Community in Zaire East, P.O. Box 259, Kalemie, Shaba, Zaire

- Mr. Amani MWENEGOHA, Evangelical Lutheran Church in Tanzania, P.O. Box 3033, Arusha, Tanzania

- Mr. Oivind OSTANG, church of Norway Information Service, P.O. Box 5913, Oslo 3, NORWAY

- The Rev. Razafimanantsoa RANAIVOJAONA, Malagasy Lutheran Church, P.O. Box 1741, Tananarive, Madagascar

- The Rt. Rev. Jonas C. SHIRI, Evangelical Lutheran Church in Zimbabwe, P.O. Box 2175, Bulawayo, Zimbabwe

- The Rev. David WINDIBIZIRI, Lutheran Church of Christ in Nigeria, P.O. Box 21, Numan, Gongola State, Nigeria

Participants from the Ethiopian Evangelical Church Mekane Yesus (EECMY) - Teilnehmer der Aethiopischen Evangelische Kirche Mekane Yesus (AEKMY)
P.O.Box 2087, Addis Ababa, Ethiopia

Church Officers

- Ato Francis STEPHANOS, President
- Dr. Emmanuel G/SILLASSE
- Rev. Johannes LAUNHARDT
- Ato Mesfin LISSANU'
- Rev. Shiferaw SADI
- Ato Abebe YOHANNES

Central Office Department Directors

- Dr. Solomon GIDADA
- Rev. Yedesa DABA

Synod Presidents

- Rev. Ula FITUMA
- Rev. Fikreyesus FORSIDO
- Ato Alemu SHETA
- Rev. Benti GERBA

Arrangement Committee Members and Chairpersons of Sub-Committees

- Mr. Paavo FAERM, Preparatory Main Committee

Conference Facility Sub-Committee

- Mr. Karl Gustav LUNDGREN
- Ato Gebre Michael GHEMBERA
- Ato Tafesse KASAHUN

Reception & Accommodation

- W/o Deginesh WORKU
- W/o Aberash DINSA
- Ato Deresse BIRRU
- Ms. Ritva HONKOLA

Worship Committee

- Rev. Jonas DERESSA, Worship Committee
- Rev. Itefa GOBENA, Worship Committee

Visitation and Travel Committee

- Mr. Inge RYDLAND
- W/o Rahel KIDANE
- Ato Tilahun HAILE

Information Committee

- Ato Shibru GALLA

Participants from EECMY

- Rev. Olana WOYESSA
- Rev. Berhanu OFGAA
- Rev. Terfa JARSO
- Ato Okok UJULU

LWF Headquarters and Ecumenical Institute Staff - Mitarbeiter der LWB-Hauptgeschäftsstelle und des Instituts für Oekumenische Forschung

Cabinet Members - Mitglieder des Kabinetts

- Dr. Gunnar STAALSETT, General Secretary
- Dr. Anza A. LEMA, Associate General Secretary
- The Rev. Norman HJELM, Director of the Department of Communication
- Ms. Christa HELD, CDS Director in the Department of World Service
- Mr. Gerhard MESSNER, Comptroller
- Dr. Ishmael NOKO, Director of the Department of Church Cooperation
- Dr. Erika REICHLE, Director of the Department of Studies

- The Rev. Dr. Eugene RIES, Director of the Department of World Service

Representative of the Ecumenical Institute - Vertreter des Oekumenische Institute

- Dr. Yacob TESFAI, 8 rue Gustave-Klotz, 67000 Strasbourg, France

Other Staff - Sonstige Mitarbeiter/Mitarbeiterinnen

- Ms. Monique AMMANN, Administrative Secretary, Office for Finance Personnel and Administration, General Secretariat
- Ms. Irene BADKE, Secretary, Department of Communication
- Dr. Sibusiso BENGU, Secretary for Research and Social Action, Department of World Service
- Mr. David BRAMLEY, Coopted Staff, Information Bureau, Department of Communication
- The Rev. Dr. Eugene BRAND, Associate Director, Executive Secretary for Interconfessional Dialogue and Ecclesiological Research, Department of Studies
- Mr. Dan CATTAU, Coopted Staff, Department of Communication
- Ms. Beate FISTAROL, Assistant to the Director, Department of Communications
- Mr. Dennis FRADO, Secretary for Communication and Documentation, Department of World Service
- The Rev. Dr. Jonas O. JONSON, Assistant General Secretary for Ecumenical Affairs, General Secretariat
- Ms. Inge KLAAS, Administrative Assistant, Department of Studies
- Ms. Ingrid KRAEHENBUEHL, Administrative Secretary, General Secretariat
- Mr. Stephane MOTTIER, Personal Computer Assistant, Computer Services
- Ms. Inge NORTHAM, Secretary, Community Development Service
- Ms. Margrit PARATIAN, Secretary, General Secretariat
- Ms. Irmhild REICHEN-YOUNG, Administrative Assistant, Department of Studies
- Ms. Uschi SCHWEIZER, Administrative Secretary, General Secretariat
- Ms. Gisela VON HEUSINGER, Editor, LWF Information, Department of Communication
- The Rev. Dr. Paul A. WEE, Assistant General Secretary for International Affairs and Human Rights, General Secretariat

Local Staff - Oertliche/r Mitarbeiter/Mitarbeiterinnen

Secretaries

- Teberh A/MICAEL
- Aberash GEMEDA
- Martha SANGELLETO
- Maria AHMED
- Tena Adam MINDA
- Aida DIBABA
- Aster HAILE MARIAM

Stewards

- Kidst EMNETU
- Etagegn TADESSE
- Stephanos ITANA
- Tatek SEMERE
- Brook SEMERE

Photocopy Operation

- Tadesse MEKONEN
- Debritu SOLOMON
- Yeniye TSEGAYE
- Seble W/YESUS

Drivers

- Gebresellase BERHE
- Mamushet TADDESE
- Andreas UMER
- Workagerahu ESHETE
- Solomon Kifle MARIAM
- Yoseph GELLAW
- Zewdu W/MICHAEL
- Berhanu MEKONNEN
- Elias BEKELE
- Getnet MEKONNEN

Interpreters - DoLmetscherinnen

English - German: Ms. Ursula GASSMAN, 33 avenue Adrien-Lachenal, 1290 Versoix, Switzerland

Ms. Ingrid JONAS, 1 rue due Prieuré, 1202 Genève, Switzerland

German - English: Ms. Dorothea BENES, 19 chemin Taponnet, 1291 Commugny

Ms. Donate COLEMAN, 10 the Close, Exeter EX1 1EZ, Great Britain

Translators - Uebersetzer/Uebersetzerinnen

- Ms. Gerda KINZEL, Department of World Service

- Ms. Dorothea MILLWOOD, Department of Studies

- Mr. Horst SIRGES, La Thebaide, 74800 Esery, France

Technician - Techniker

D'ALESSANDRI CONGRESS SERVICE, 3 ave. de la Grenade,
1207 Geneva, Switzerland

Spouses - Ehepartner

Ms. Karna AARFLOT
Ms. Ruth HANSELMANN
Mr. Paul-Gerhard HOERSCHELMANN
Ms. Helinä KORTEKANGAS
Ms. Maria SCHMALE
Ms. Laila Aulikki SINNEMAEKI.

PRESIDENT'S ADDRESS

CHURCH COMMUNITY IN THE LUTHERAN WORLD FEDERATION

(1) At the beginning of this survey one could have recounted Peter Brunner's nightmare of 1960 when he reflected on the Lutheran World Federation as an ecclesiological problem: "suppose that the course of the council which the pope has announced should make it necessary for the Lutheran church as such to address a message to all Christians in the world and especially to the Roman Catholic church. Who would do this? The Assembly of the Lutheran World Federation dare not by any means think of itself as a church synod.... In such a case could the Evangelical Lutheran church be content with the fact that it can raise its voice only through the agency of individual churches?" (Peter Brunner, "The Lutheran World Federation as an Ecclesiological Problem", Lutheran World, Vol. VII, No. 3, December 1960, p. 255).

(2) In this case to raise the question meant to answer it in the negative. Brunner addressed a dilemma that had presented itself to the lutheran world federation since its foundation in 1947. According to Article III of its Constitution, the Federation is a "free association of Lutheran churches" and not a church itself. Nevertheless, because of its doctrinal basis, it must again and again act as a "church" and take decisions that are within the horizon of ecclesial doctrinal decisions.

(3) "How", Brunner continued to ask, "is it possible for Lutheran churches, which affirm the common doctrinal basis of the World Federation, simply to join as a 'free association' without entering into church fellowship with one another?" (ibid., p. 251). And finally he states: "If there is a consensus in the understanding of the gospel, then it is our spiritual duty to consummate church fellowship" (ibid., pp. 251-252).

(4) And further: to grant mutual church fellowship means, "to be in altar fellowship and pulpit fellowship" (ibid., pp. 252-253).

(5) The mood of that time is manifest in the statement that the Federation is not an "esse" but a "fieri". Brunner approvingly quotes Siegfried Grundmann: "'The destiny of the World Federation will depend upon whether this road (namely, the road to a total church in the sense of church fellowship) is pursued; of that there should be no doubt. Remaining in the present state will in the long run mean that the World Federation will sink to the level of a purely charitable organization or even fall apart'" (ibid., p. 256).

(6) Remembering these remarks, it becomes understandable why,in the seventies, the Lutheran World Federation increasingly tried to find new theological formulations for the mature and yet growing

communion of the Lutheran churches. In 1981 in Turku Günther Gassmann stated that the Lutheran World Federation was increasingly gaining profile and importance through the bilateral interconfessional conversations with other Christian World Communions and was thus contributing to the "unity of Christians in reconciled diversity" (Günther Gassmann, "Wachsende kirchliche Gemeinschaft", in Lutherische Monatshefte 1981, pp. 550-552).

(7) In 1979, the Lutheran World Federation consciously attempted to involve its member churches in a type of conciliar, inner-Lutheran process by submitting four questions to them. The first had to do with the possibility of greater emphasis on the **ecclesial nature** of the LWF, the second with a more comprehensive understanding of confessionality, the third with a more visible LWF presence in the life of the WCC and the fourth with the assistance that the LWF can provide for local and regional ecumenical work (MINUTES, Turku 1981, Exhibit 10.2.5, para 15).

(8) In a provisional evaluation Gassmann indicated that most responses did not see a difficulty in attributing to the LWF a certain ecclesial character. This should **not**, however, involve increased power for the LWF as organization. The responses further implied that the Lutheran ecclesial communion was more than the Lutheran World Federation, but that it needed the Federation as an instrument.

(9) The ecclesial communion of the member churches was presented as a "de facto" pulpit and altar fellowship. In March 1982 the then General Secretary Carl Mau affirmed that "most Lutheran churches believe themselves to be in word and sacrament fellowship with all other member churches" (Carl Mau, "The Ecclesial Character of the LWF", LWF Documentation No. 11, March 1982, pp. 1-3). Mau makes an interesting remark - probably to deflect the suspicion that the Federation might develop into a "super church" - to the effect that what was important in the world community was its "movement character", not its structures.

(10) In 1982 Vilmos Vajta tried to show that the Federation had outgrown its Constitution (cf. Vilmos Vajta, "From Generation to Generation. The Lutheran World Federation 1947-1982", LWF Report No. 16, December 1983). What bothered him was that one was speaking of the World Federation in terms of the law of association. "But suppose", Vajta wrote, "we were to start from the theological consideration of the covenant relationship of God to his people", which would then determine the relationship between the different member churches (ibid., p. 34)? So far Vajta's suggestion has not been taken up, but it has a good measure of plausibility.

(11) Vajta suggested that one should talk less about the ecclesial function of the Lutheran World Federation and instead strengthen communication with the member churches. He referred to Article III of the Constitution and recommended the creation of a "collegial episkope" (ibid., p. 38) which would try to meet the spiritual needs of the churches and, according to the Constitution, help them in their mission of spreading the gospel The "collegial episkope" was not to be a "college of bishops" but was to emphasize the mutual spiritual responsibility in the

Lutheran World Federation (in the sense of a cura pastoralis inter ecclesias).

(12) The preparatory material for the Seventh Assembly in Budapest held in 1984 included the document "Self-Understanding and Ecumenical Role of the Lutheran World Federation. Report on a Study Process 1979 - 1982" (LWF Studies, Geneva, 1984). It contained a complete evaluation of the survey among the member churches suggested in 1979 in Joinville. With regard to the first questions - should the ecclesial nature of the LWF become more pronounced? - the responses showed that important bodies are quite prepared to admit that the Federation had an **ecclesial nature**. The worldwide communion of Lutheran churches should be manifest in pulpit and altar fellowship and other forms of lived community. It would then be possible to speak in a certain sense of the "churchly character" of the Federation. Accordingly, the Federation could be seen as a "visible expression" and "instrument of this ecclesial communion of Lutheran churches" (p. 11). This "churchly character" remains an attribute that the member churches bestow upon the Federation. It differs from the "ecclesial character" of an individual church (p. 12) and the duties of the Federation in part differ from those of the churches in the juridical sense (like a congregation or a church body).

(13) The conclusion drawn at the time from this inner-Lutheran unity was that the Lutheran World Federation needed to be further strengthened for the "Lutheran communion" "to be expressed more effectively" in relation to the World Council of Churches and to other communions" (ibid.). Here, too, the perspective of a worldwide church and its ecumenical commitment and involvement are manifest.

(14) The responses to the question on whether the understanding of confessionality in the Lutheran World Federation was to be broadened were altogether positive. The statement however is striking that "acceptance into the fellowship of Lutheran churches" was **not** to be "based **exclusively** on **formal** acceptance of the Lutheran Confessions" but on a "substantial agreement with them" (ibid., p. 13). Similarly, "Lutheran confessional identity cannot be defined only", it is said, "by referring to the historic Confessions but must **also** include fundamental convictions, rooted in the gospel and expressed in worship, tradition, practice, and the church's contemporary Confession" (ibid.). Finally, the Dar es Salaam statement on confessional integrity is affirmed to the effect that "confessionality is bound to manifest itself in new acts of confession", such as in the struggle against racism.

(15) With regard to the relationship to the World Council of Churches the view prevailed that the World Council of Churches and the Lutheran World Federation each had specific tasks of their own; their relation was "not a competitive but a complementary one" (ibid., p. 25).

(16) It is to be noted that the responses to the last question - what could the Lutheran World Federation do to help faciliate the ecumenical work of the member churches - indicate that the Lutheran World Federation is seen as an instrument for "developing **common** Lutheran perspectives and positions", especially with

regard to ecumenical concerns (such as the bilateral dialogues), and, according to Article III of the Constitution, to social-ethical issues (ibid., p. 16).

(17) The evaluation recognizes explicitly the **twofold** character of the Constitution as having an ecclesial and a juridical orientation, namely, as fellowship of churches and as organizational structure. But it states that the explicit stress on pulpit and altar fellowship means that the ecclesial aspect becomes increasingly important. Verbatim: "This communion clearly has an ecclesial nature: it is an expression of the church" (ibid., p. 18). The Federation as such participates in the Lutheran communion to the extent that it is an instrument for the "upbuilding of the communion of Lutheran churches and for the realization of their commitments within the wider ecumenical context" (ibid.).

(18) The concluding comments include a few points that were to prove greatly indicative of the future. For instance, altar fellowship led to the conclusion that it "entails other commitments", such as the overcoming of racial discrimination or of the underprivileged status of women in the church (ibid., p. 19). The broadened concept of confessionality is said to have implications for the membership. Confessional agreement in the sense of "agreement in substance" with the Lutheran confessional writings is seen as opening the way to a proposed change in the LWF Constitution permitting the recognition of non-member churches, councils or congregations as eligible to participate in the Federation's life and work. These comments establish the criteria for "participation" in the Federation.

(19) The last paragraphs concern the **authority** of the Lutheran World Federation. The distinction is made between an authority delegated for particular purposes and a so-called "moral authority", which is said to carry the weight of a "Lutheran consensus" (ibid., p. 21).

(20) The Seventh Assembly of the Lutheran World Federation held in 1984 in Budapest, in addition to the constitutional amendment, also adopted two remarkable statements that have to do with our theme, the "Statement on the Self-Understanding and Task of the Lutheran World Federation" (in "Budapest 1984. Proceedings of the Seventh Assembly", in LWF Report No. 19/20, pp. 176-77) and another on "The Unity We Seek" (ibid., p. 175). The first statement more or less contains what had been prepared by the Department of Studies in the preparatory document "Self-Understanding and Ecumenical Role of the Lutheran World Federation". The statement also mentions the "moral authority" which is "lodged in the inner persuasive power of decisions that are submitted to the member churches for their reception" (ibid., p. 177).

(21) The Assembly once more acknowledged explicitly that the Federation is open to all churches that are committed to the Lutheran confessions or see themselves in agreement with its doctrinal basis. It invited them to become members of the communion of the LWF or enter into closer relationship with it (ibid.).

(22) The second statement on "The Unity We Seek" includes an interesting discussion of the **diversity** present in the church. It

is interpreted as springing from the "differing cultural and ethnic contexts in which the one church of Christ lives out its mission" (ibid., p. 175). On that basis it concludes: "In recognizing these diversities as expressions of the one apostolic faith and the one catholic church, traditions are changed, antagonisms overcome, and mutual condemnations lifted" (ibid.). Further, conciliar structures and actions are seen to exist "in all its components" (ibid.).

(23) The most decisive sign however of the **changed understanding of communion in the Lutheran World Federation** is the amendment of the Constitution whose Article II.1, paragraph 2 now reads: "The member churches of the Lutheran World Federation understand themselves to be in pulpit and altar fellowship with each other" (ibid., p. 264).

(24) Harding Meyer commented on this as follows: "The new constitutional amendment is not only a positivist description of factualness, it expresses that which is but at the same time what should be" (communication to the author). Thus Harding Meyer explicitly refers to the above mentioned quote from Peter Brunner, i.e., that the Federation is not an "esse" but a "fieri".

(25) It is interesting to note that other amendments, too, endeavor to remove "obstacles to communion". Thus, in III.2.c the word "fraternal" in the German version was deleted in order not to offend women further. (Note: In the English version the word "fellowship" was replaced by "community".) Under e) a sentence was added to the effect that the Federation was to support churches and groups as they endeavor to extend the gospel and carry out the mission given to the church. This shows clearly that church communion is not regarded as an end in itself, but what is aimed at is a community in mission.

(26) In connection with the constitutional amendment and the two statements discussed above, it must be emphasized that, concerning the concept of ecclesial communion, the relationship between them is intensified and deepened. Without doubt the constitutional amendment formally is the most binding of the decisions, but content-wise the weakest. It takes up the concept of ecclesial communion by "merely" talking about pulpit and altar fellowship (Constitution, III.1). The "Statement on the Self-Understanding and Task of the Lutheran World Federation" goes beyond this by referring not only to "pulpit and altar fellowship" as "visible expression" of Lutheran church fellowship but furthermore to "common witness", "joint fulfilment of the missionary task" and "openness to ecumenical cooperation" (paras 3 and 4).

(27) The statement "The Unity We Seek" further explicates the nature of ecclesial communion and how it is "expressed". It adds the **recognition of the ministries** and refers to the need for "(conciliar) **structures** and actions" necessary for "common decisions" and joint action.

(28) In other words: We must be quite aware that the keywords "pulpit and altar fellowship" as added to the Constitution must not be understood in a minimalistic sense (or as a mere actualizing) as people were wont to do and still do. Rather, pulpit and altar

fellowship entails much that "ecclesial communion" means only when further explicated: mutual recognition of the ministries, joint action and structures of joint decision-making indispensable for the latter. What is ultimately decisive is that ecclesial communion in essence is "mutually committed communion" (cf. Statement on the Self-Understanding and Task of the Lutheran World Federation, para 4, and Statement on the Unity We Seek, paras 1 and 3), not any loose, uncommitted "free association".

(29) If one day the Constitution of the Lutheran World Federation is to really reflect the development towards the concept of fellowship/communion, then the slogan "pulpit and altar fellowship" does not suffice - no matter how fundamental it may be. Rather, the implications of "pulpit and altar fellowship" that are part of the full reality of this concept must be recognized and the nature of the Lutheran World Federation described in such a way that it is indeed the "expression" of the Lutheran "church fellowship/communion" and an "expression" of what "church fellowship/communion" means in terms of a "committed communion".

(30) I believe that the reflection on "church fellowship/communion" **after** Budapest (Mau; Staalsett; Projections Committee of the Commission on Studies) all, and rightly so, go in this direction - **achieving a higher degree of mutual commitment.**

(31) Finally, we need to consider the statement on the churches in Southern Africa ("Confessional Integrity"; ibid., pp. 179-180) which calls the two churches concerned to "publicly and unequivocally reject" not only the system of apartheid but also to end the division of the church". The statement charges the two churches with having in fact "withdrawn from the confessional community". By suspending their membership, the Assembly, in a much discussed analogy, implemented the constitutional amendment of Article IV,1, paragraph 2, adopted in Helsinki in 1963 in order to win the Missouri Lutherans for the Federation. This amendment stated that membership in the Federation could be "terminated by vote of the Assembly or by **withdrawal**", i.e., by a decision of one's own: a disciplinary possibility introduced at the wish of Missouri in order possibly to exclude churches that do not adhere to proper doctrine; this formulation nevertheless did not bring Missouri to join the Federation. What is important is that in the implementation of this measure toward communion the member churches themselves are urged, for one thing, to examine whether they themselves tolerate any racial discrimination in their ranks and, for another, to undertake intercession and visits to the churches concerned.

(32) Following up these resolutions of the 1984 Budapest Seventh Assembly, in the first section of his "farewell address" to the Executive Committee meeting in Geneva in 1985, the then General Secretary Carl. H. Mau spoke on the theme "The Lutheran World Federation as Instrument and Expression of the Lutheran Communion". He did so in four parts: a) the development of unity and strengthening of community among Lutheran churches; b) the "opening" of the Lutheran World Federation to those who belong to the "Lutheran family" but "for various reasons have not been full members of the Federation"; c) the situation in Southern Africa

and d) the issue of inclusiveness in the work and life of the LWF. In his address, Carl Mau expressed his view that on the basis of his many years' experience with developments in the LWF the formulation "free association" in the Constitution of the Lutheran World Federation urgently needed revision. The formulation "the Lutheran World Federation shall be a free association of Lutheran churches" is "ecclesiologically as weak as you can state it", he said and suggested to use "fellowship" or "communion" instead.

(33) The new General Secretary of the Lutheran World Federation, Gunnar Staalsett, since 1986 has continued to address the topic of the Lutheran world communion. He did so for the first time in 1986 at the meeting of the Executive Committee in Munich. Staalsett recalled the mutual responsibility and dependence of Lutherans: the visible expression of their ecclesial communion as pulpit and altar fellowship obliges them more and more to become a conciliar community. He quoted Confessio Augustana 7 and noted that the "satis est" can accommodate different church structures as long as it is clear that for the Lutheran World Federation the communion of Lutheran churches the whole world over is an ecclesiological priority. Staalsett believed that an addition to the Constitution should be considered that identifies the Lutheran World Federation as a "communion of churches". He emphatically welcomed the opening of the Lutheran communion to other churches - union churches that understand themselves to be mainly Lutheran. With regard to status confessionis in Southern Africa, Staalsett said that the two churches would have to take satisfactory measures to prove that they are in church community.

(34) In his report in Munich, Staalsett summed up his understanding of koinonia, his "theology of communion", in three points: 1. communion is participation in the Holy Spirit, 2. communion is bodied forth in the visible church, 3. as an ontic reality in the world the Christian communion has an organizational or institutional aspect. In this sense, the LWF is both an **instrument for and the expression of** this communion itself. To illustrate the unity of this community, Staalsett referred to Luther's sermon on the Eucharist of 1519 and stated: "Because we have received each other in the sacrament we can ourselves no longer be isolated from others." Further: "the parish cannot be the church except in its linkage to the whole body of Christ". That is to say, it has to assume the **duties** of Christians in our time: **unity, witness and service.**

(35) It must be noted that Staalsett raised the problems of both the doctrinal and the disciplinary standards within the Lutheran World Federation and asked what was to be done about excluding such doctrines and acts that are incompatible with the truth of the gospel. It must be said, Staalsett said verbatim, that the "Lutheran World Federation has not been able to avoid acting like a world church on occasion". This is a question of authority.

(36) Clearly, the Budapest resolution concerning the two white churches in Southern Africa continues to be effective as does the insight that the bilateral dialogues have indicated the need for a **mandate** of the Lutheran World Federation for ecumenical engagement, especially with regard to the reception of their results.

(37) At the joint meeting of the LWF Commissions held in Geneva in April 1986 Staalsett once more came back to the issue of "The Communion We Seek". Anticipating the fortieth anniversary of the LWF he recalled the holistic vision of the early days and said the Reformation heritage was to be continued with new accents "as churches become involved in the struggle for the survival of humanity and creation". "We are called to realize the "Koinonia" already given to us." One should now express in mission, service and organization what is already given in the "esse" of the church. This is the only way to confront the challenges of the times. Staalsett envisaged a "classless communion of churches" in which the partnership of women and men is realized and in which youth plays the role that it deserves. He projected a vision of "service to the whole person", to the "whole church", to the "whole world".

(38) Staalsett's latest report to the Executive Committee meeting in Viborg in 1987 was entitled "The Spirituality of the Communion".

(39) Spirituality is said to "describe the quality of life Christians are to live in the Holy Spirit". It integrates "confession, reflection and praxis". This means that baptism **"is for something"** as is the body of Christ. Here, too, relevance to the world can be established.

(40) Staalsett's remarks in Viborg aimed at "contextualizing spirituality". He believes that the **"variety** of liturgical forms" as well as the many forms of lived Christianity will **increase** as a consequence of the inherited religious traditions, especially in the Third World. A communion, however, that understands Article 7 of the Confessio Augustana to mean that it is enough to "be in agreement regarding the teaching of the gospel and the administration of the sacraments" could adapt to this, he said. What counts is that the "centrality of the gospel of justification by grace" is recognized, taught and translated into life.

(41) He then went on to reflect on the Christian aspect of freedom, an issue that will need to be dealt with in more concrete ways.

(42) The Executive Committee in Viborg affirmed once again that confessional communion is ecclesial communion and ecclesial communion is eucharistic communion, and it accordingly interpreted the Constitution of Budapest as follows: "In accepting the Constitution of the LWF any church applying for membership understands itself to be in pulpit and altar fellowship with all member churches" (MINUTES, Viborg, 1987, p. 49). In my view, it is not possible to go back to before Budapest.

(43) Finally, let it be mentioned that the so-called Projections Committee of the Commission on Studies in April 1987 asked for further clarification concerning the reflections on communio, especially those made by the General Secretary:

1. Further thought should be given to the relation between **communio lutherana** and **communio catholica.**

2. It should be further clarified whether the communio finds its expression in the LWF or rather in the (local, regional,

national) congregation/church.

3. The relationship between communio and consensus fidelium should be defined.

4. Further attention should be given to the extent the communio or ultimately the Lutheran World Federation has binding authority, especially in the area of bilateral dialogues and with regard to many socioethical questions.

(44) It should be added that in the Lutheran World Federation the concept of "ecclesial communion" evidently has usually been considered as not only a part of the inner-Lutheran communion, but at the same time of the ecumenical community. They are interlinked, and frequently the ecumenical aspect takes precedence over the inner-Lutheran aspect.

(45) It has become manifest again how within the Lutheran World Federation, reflection on and efforts toards inner-Lutheran communion are part of the striving for comprehensive unity and community of the church of Jesus Christ.

(46) This interlinkage of ecumenical and inner-Lutheran reflections on "church fellowshipn/communion" doubtless has contributed to the definition of "ecclesial communion" not being content to remain at traditionally Lutheran Reformation points of view -i.e., to the mere concept of pulpit and altar fellowship - but it includes perspectives that are more strongly stressed by other confessions, especially the issues of joint ministry and joint structures. Without these issues the concept of church communion always runs the risk of dissolving into a non-binding and non-committed parallel.

(47) This interaction between inner-Lutheran and ecumenical reflection on "ecclesial communion" can be illustrated by three examples:

(48) a. The concept of "church fellowship/communion" was an issue for the first time in the Commission on Theology's preparation for the Assembly in Minneapolis (1954-1956). The theme for the Commission's work was ecumenical: "The Unity of the Church". Here Nygren, Kinder and above all Brunner introduced the concept of "church fellowship" and used it programmatically. Its ecumenical thrust is evident: what is aimed at is fellowship among (confessionally) different churches. Thus the concept of church fellowship goes beyond the usual Lutheran framework - beyond the notion of pulpit and altar fellowship based on confessional communion - to encompass the question of ministries. Mutual recognition of ordination is part of church fellowship, the document claimed. Against the background of this primarily ecumenical thrust the concept of church fellowship is then given an inner-Lutheran focus. "Can churches with the same confession take it upon themselves not to be in church fellowship?" asked the preparatory document for Minneapolis, and in the Theses of the Assembly, "The Unity of the Church in Christ", the ecumenical application of "satis est" provided the inner-Lutheran application: "For our Lutheran churches ... this 'it is enough' ... urges us to express our unity at the Lord's Table...".

(49) b. The Commission on Theology's preparatory work for the Helsinki Assembly again interrelated the ecumenical and the inner-Lutheran reflection on church fellowship. The lines however are reversed.

(50) The document began again with inner-Lutheran reflections on the "Nature of the Lutheran World Federation" (Preparatory Document No. 4) and the demand that the Lutheran churches go beyond the "federation" and "achieve actual church fellowship among themselves". It went on to ecumenical reflection by stating: "The Lutheran confession urges church fellowship ... not only upon those churches which confess it officially; rather, it wants thereby to give **general** expression to the right kind of manifestation of the unity of the church of Jesus Christ" (p. 19).

(51) Thus the concept of "church fellowship" applied to the inner-Lutheran area at the same time is an ecumenical "concept of unity", a description of the "genuine ecumenical goal", as the document put it.

(52) It is noteworthy here, too, that the concept of church fellowship is widened beyond the usual Lutheran framework. It includes, in addition to pulpit and altar fellowship, the "mutual recognition of the offices conferred by ordination" (p. 18). The need for "opportunities of common **assembly**" is emphasized, in order to "issue joint utterances and act jointly" as occasion demands (ibid.).

(53) c. This close interrelation between inner-Lutheran and ecumenical reflections on "church fellowship" becomes especially manifest again in Budapest. The two statements on "The Self-Understanding and Task of the Lutheran World Federation" and on "The Unity We Seek" belong together - as suggested - as parts of one whole.

(54) Whatever form and content one may want to give the concept of communio in the future, it should be clear that the ecclesiological concern (cf. CA:communio) in my view can only be derived from and subordinated to the soteriological concern of satis est (ad salutem!). What Schmidt-Clausen once wrote on Confessio Augustana 1 to 7 must be taken into account. He said that these articles were a "Magna Charta" of the church's missionary activities (cf. Kurt Schmidt-Clausen: "Reformation als ökumenisches Ereignis". Reden und Aufsätze zu Themen der ökumenischen Bewegung, Lutherisches Verlagshaus Berlin/Hamburg, 1970, p. 288). The communion of the Lutheran World Federation is increasingly committed to such action (cf. Constitution II,2,e).

REPORT OF THE GENERAL SECRETARY

SERVING THE COMMUNION

(1) Executive Committees of the Lutheran World Federation, in the course of their tenure, are the recipients of a variety of reports and statements -- even as they are the originators of a similar variety of reports and statements. In the past two years you have heard my reflections on the implications, in terms of both theology and spirituality, of the descriptions of our Federation as communio, descriptions made explicit at the Seventh Assembly in Budapest.

(2) We see the task before us here in Addis Ababa in 1988 as being to discuss with you the way in which we serve the communion. Clearly the Geneva secretariat should be seen as an instrument in the service of our global communion. How do we perform that service today? How is that service to be carried out in a common future?

(3) Our proposal is largely to ask questions. A risky method for presenting a report, perhaps, but one which I hope will engage us all in the common search which is required of us. I recall that at the 1971 meeting of the LWF Executive Committee Bishop Hanns Lilje complained to me about too many questions coming from the Federation's General Secretary. To his complaint I quoted Peer Gynt, the figure of Henrik Ibsen, "I only ask, my call is not to answer." To this, Bishop Lilje retorted, "Peer Gynt would never have been elected General Secretary of the LWF." Be that as it may, - and it must be admitted that my literary reference was not quite accurate, I ask you today to face with me questions about the proper ways in which we serve the global communion of Lutheran churches. They are questions which will center around the theological vocation of the Federation, our understanding of mission and of ecumenism, our role in international affairs, and our role in diaconic work and vital Christian communication. They are questions which will, I think, tax our intellects and imaginations, but they are questions which must be faced if we are to have a responsible future.

(4) With this meeting of the Executive Committee, too, we are taking first decisive steps towards the Eighth Assembly to be held in Curitiba, Brazil in 1990 and towards a restructured LWF. You will be giving serious consideration to the reports of your committees charged with these matters. In both respects the Geneva staff and your committees have tried to move ahead as decisively as possible under their mandates, consulting with member churches, commissions, and related agencies. Other important items before you, presented in major documents, will center around such vital issues as pulpit and altar fellowship, mission, and the international debt crisis.

(5) Further, one of the issues which is part of the background of all that we do is how we in the operation of the LWF actually reflect

and participate in the communion of which we speak. Does our staff, for instance, reflect the diversity of culture, sex, and races found in the communion? Not adequately, to be sure. As a sign of progress, however, I can report that several women - from Tanzania, Kenya, Malaysia and the USA have taken up program responsibilities in our staff since we met in Viborg. On Cabinet level we have made "two 'firsts'" during the last two years - a woman as Director of the Department of Studies and the first African as Director of the Department of Church Cooperation. It is also significant that the Europe secretariat now covers Europe - East and West - and that for the first time we have a Secretary in this office from Eastern Europe. Yet surely, there is more to be done. Again much depends on the readiness of the member churches to provide their best women and men as candidates for positions on their staff in Geneva.

(6) These are all subjects with which the Executive Committee has been concerned for a long time. You will be asked to give guidance to further work that needs to be done so that our member churches will be well informed as they prepare for, among other things, the Eighth Assembly. Due to the early date of our present meeting, staff has faced immense pressure in meeting the necessary deadlines and all of us regret that we have not been able to have the documents before you as early as we had hoped. We count on your understanding, and assure you that no effort has been spared in working towards a good and fruitful atmosphere for this meeting of the LWF Executive Committee.

The Setting for this Meeting

(7) The setting of this meeting - the first in Africa for an LWF Executive Committee since its pre-Assembly meeting in Dar es Salaam in 1977 -- in itself offers special opportunities. The presence both of the leaders of our African member churches and of African ecumenical guests gives a feeling different from that which we have when we meet in the North. The reality which we sense is a global one.

(8) One of our former colleagues on the LWF staff, Dr. Yoshiro Ishida, in describing his new task as Director of the newly established Center for Global Mission at the Lutheran School of Theology at Chicago, has expressed the importance of the global dimension of the church's life: "Globalization begins with the broadening of our perspectives and expansion of our involvements, as we are confronted and challenged by profound contemporary issues, such as justice/injustice, consumerism, poverty, urbanization, peace and cultural pluralism. Such challenges should help us set our eyes on the global horizon, realizing that it is individuals who are ultimately affected." He goes on to urge us not to let globalization be yet another passing slogan, but that we seriously integrate its promise into our commitment to the whole mission of the church: "Globalization is not touristic expansionism; rather, it is closely tied to our respect and responsibility for others. Globalization is ... a transforming experience, through which we are challenged to cope with the richness of the plurality of the global community whom we are to serve."

(9) Africa is the horizon against which we shall try to reach a clearer

understanding and stronger commitment to the task of global mission and reevangelization. Africa is the context in which we will face such global issues as the debt crisis, which is but a technical word for the great injustice and suffering visited upon the peoples of the South at least in part as a price for the affluence of the North. Africa is where the theme of communion, presented to us in the address of the President, Bishop Johannes Hanselmann, and in the paper of Dr. Eugene Brand, "Toward a Lutheran Communion" (EXHIBIT 11.3), will be tested against the hard realities of our troubled world. The very building in which we meet, the Africa Hall, dedicated to the costly struggle for the unity of Africa, provides a constant reminder of the search for greater unity and national integrity on this continent. That our Executive Committee meeting this year also provides an occasion for a "summit meeting" for all our African member churches, testifies to our dedication to a brighter common future for this continent in the midst of faith, suffering, joy and hope.

(10) In political and diplomatic negotiations on disarmament, the importance of seeing proper balances between a concern for global peace and a commitment to national security is essential. We could learn from that in our search for relevant answers to the challenges facing the church today. We need to live in creative tension between the global and the local. Geopolitical factors usually bring statesmen and diplomats down to earth -- so let us take geo-ecclesial factors seriously, in balancing the global perspectives. When we at this meeting confront issues arising at points of international tension - as in the Middle East, Namibia, South Africa, Angola, Central America - we need to be aware not only of geopolitical but also of geo-ecclesial factors. As we deal with the daily life of our member churches, these geopolitical and geo-ecclesial realities and contexts must be taken seriously as we seek to discern expressions of God's sovereign will.

(11) At this meeting, too, we are set in a particular context which requires us to let festive phrases fade in order that communion and solidarity might be expressed in ways which reflect realities and carry conviction, ways which are not only to be heard but also to be seen and felt.

(12) We have been invited to this place by a member church, the Ethiopian Evangelical Church Mekane Yesus, which in an exemplary way stands in the midst of the struggle of the people, a struggle for peace, justice, and a future where labor is to be shared along with the fruits of the land. And it is a church which lives that God might be honored by all as the source and giver of life, temporal and eternal. We could not have found a better place to test our communion which we understand as the sharing of each other's life in suffering and joy, and also as a commitment to the koinonia of all who confess the name of Jesus Christ, to relationship with all who recognize the reality of the transcendent God, and to the fellowship of all persons of good will.

(13) This land and its people is the cradle of Christian Africa. The Ethiopian Orthodox Church is the mother church of the Ethiopian churches, a founding member of the World Council of Churches, and a true friend of the Lutheran World Federation. We mourn these days with our sisters and brothers in the Ethiopian Orthodox Church the

death just a few days ago of their Patriarch, Abune Tekle Haimanot, who during our last two visits here received us for brotherly conversations on united witness and service of the church in this land. In him we sensed a church leader dedicated to serve his people faithfully as their father in Christ, a man who was leading his church to new forms of cooperation between all Christians in this land. We praise God for the life of this Patriarch, and we pray that He will raise up a new faithful leader for God's children in the Ethiopian Orthodox Church for the Glory of the Crucified and Risen Christ, and to the blessing of all the people of this nation.

(14) The ecumenical openness which the Patriarch reflected is shared by our member churches here in Ethiopia, now expressed largely in joint programs designed to alleviate the suffering brought about by hunger and war. And those programs are also an expression of the fact that the commitment of the churches to nation-building and the assumption by Christians of a legitimate place in a socialist society are being ever more widely accepted. This acceptance is not on the basis of theoretical discussion but rather on the basis of Christian solidarity with all of Ethiopia's people. This recognition is seen in the excellent cooperation with the Refugee and Rehabilitation Commission in alleviating the famine, addressing its root-causes and in seeking long-term solutions to an endemic problem.

(15) For many years our hosts, the Mekane Yesus Church, has given the Lutheran World Federation a sense of urgency in mission. It was from here that the Radio Voice of the Gospel beamed both the good news of salvation and practical guidance for everyday life to all of Africa and the Middle East, and to large parts of Asia. It was, moreover, from this church that other churches in the Lutheran family were asked seriously to consider the integral nature of proclamation and development, the nature of a holistic mission. And this church is among those showing the way towards new relationships between local member churches and Lutheran World Service through a letter of understanding integrating LWF work with the development work of the local member church. This letter is serving as an agreement of transition and integration.

(16) Mekane Yesus is a young church -- all of its presidents are still with us -- but it is a church which is demonstrating the fruits of mature, Christian reflection in its leadership, deeply committed devotion in its congregational life, and a piety which expresses itself in churches crowded to overflowing, in schools, in hospitals, and in service and relief work.

(17) As we with deep appreciation recognize the many aspects of good cooperation with the Ethiopian government, it would be wrong of us at this meeting not to express again our solidarity with our member churches in their concern for those whose fate is unknown and those who remain in prison. I have had the opportunity of discussing this difficult matter with officials of the Ethiopian government on behalf of the Lutheran World Federation, and I am satisfied that our concerns have been heard. We have noted the increased goodwill of the government shown in the reopening of many closed churches, although we have also learned of some reversals to this tendency. We rejoice, too, in the release of pastors, church workers, and lay persons from imprisonment, in the granting of permission for Bible distribution and for evangelistic and diaconic work. We have

appreciated the goodwill of the government in moving to settle the outstanding compensation claim for the Radio Voice of the Gospel. And it is on the basis both of this experience of goodwill from the side of the government and of our deepest commitment to the Christian faith, that we look forward to the day when an accounting will be made of those who have disappeared and to the day of release for political prisoners. We pray to God for a reconciliation within this war-torn nation which will "turn swords into plowshares," and we pledge ourselves to remain in Christian solidarity with the churches and with all the people of this nation, people who bear so proud a history and whose future must be made to dawn brightly. We pray that the Christian church in Ethiopia will be seen and heard even as its Lord has always been seen and heard, as the prophet who guides, as the priest who heals, as the king who rules the heart, and as the servant who carries the burden of his people, even unto the cross.

THEOLOGY

(18) As we review, in this report, crucial points in the life of the Federation, I should like to place all that follows on the foundation of a question regarding the role of theology in our life together. We face here matters of our distinctive heritage, our responsibility towards the unique contribution of Lutheran theology to the total oikumene, and the structures by which we live up to this theological vocation.

(19) To read reports of the LWF Executive Committee, its theology/study commissions, and of the Assemblies through 1970, is to encounter a theological seriousness which is overwhelming in its import. The names of our theological forbearers in the LWF are awesome, and our early history breathes an intention that all decisions within the church must be grounded in a clarity of theological commitment.

(20) It is almost commonplace now, however, to ask where all the theologians have gone. Let me make three references to the problem.

(21) In a recent popular article in **The Lutheran,** the magazine of the Evangelical Lutheran Church in America, Professor Timothy Lull has raised the question of the role of theology and theologians in his church. His point may be summarized as follows: American Lutherans have an increasingly difficult time holding on to their heritage. American Lutheran theologians are increasingly too diverse a lot to influence the church in any particular direction. And yet it is clear that there is a broad concern for the erosion of the evangelical Lutheran theological tradition.

(22) My second reference is supplied by Professor Lull in his article. The respected scholar, and contributor to the LWF ecumenical dialogues at many points, George Lindbeck, is quoted in respect to current catechetical instruction: "In the present situation... the churches primarily accommodate to the prevailing culture rather than shape it... They continue to embrace in one way or another the majority of the population and must cater willy-nilly to majority trends. This makes it difficult for them to attract assiduous catechumens even from among their own children, and when they do, they generally prove wholly incapable of providing effective

instruction in distinctively Christian language and practice" (**The Nature of Doctrine**, p. 133).

(23) And finally, as evidence that the problem is not uniquely that of Lutherans, Bishop Krister Stendahl, writing in a Festschrift to Philip Potter, former General Secretary of the World Council of Churches, has commented on "The WCC and the Academy" in the following way: "In academic theological circles there is often the feeling that the WCC is not 'interested in theology' as it once was. I think that is a misunderstanding of the situation. The interest is there. But the 'received theology' of the mid-twentieth century has not been seriously challenged or renewed. One rather thought that it would function well while made relevant in a massive consciousness-raising towards the reality of racism, classism, sexism and other forms of injustice. When our world grew more global, could it be that our western theology suffered the very strains which now work themselves out in the academic theologies and studies of religion? And that, therefore, the academic world does not find the WCC very interesting -- and vice versa?" (**Faith and Faithfulness**, p. 74)

(24) Is it too much if we say about ourselves as LWF that our theological profile has been blurred? The impression exists that central issues in our heritage are no longer clearly perceived, and do not undergird the whole life of our communion. We have to seek new expressions for the classical insights of the Lutheran confessions: the teaching on justification by grace through faith, the insights regarding the two kingdoms and the distinctions between law and gospel, the concepts of the hidden and the revealed God, the theology of the cross and theology of glory, our understanding of the ordained ministry and its relation to the priesthood of all believers, even our view of Scripture itself.

(25) Or is it more accurate to put the question quite specifically to our member churches and assert that if there is indeed a global disinterest and disuse of theology it is but a reflection of what is going on in member churches?

(26) Yet there are, within the life of the Lutheran communion, signs of great vitality. One needs only to consult the papers of various ecumenical dialogues in which the Federation and its member churches are involved. (I will return to that area of our work.) Or one could review an exciting exercise such as that which occurred when African and African-American Lutheran theologians met in Harare in 1986 to reflect together on "The Lutheran Heritage and the Black Experience in Africa and North America." This latter event tested the whole tradition and all of its contemporary expressions in teaching, witness, and service, and in the process affirmed and claimed as its own the essence of the Lutheran heritage. And it related this heritage to the life of Christians today in the following fashion: "For Lutherans and Lutheranism to be faithful in the contemporary confession of Christ as Lord and Savior, the Christian faith must be understood, interpreted, and lived out in a theologically holistic, ethnically inclusive and culturally contextual manner. Therefore, we take issue with any and all expressions of Lutheranism which are less than faithful to its essence, the Gospel. As such, we respectfully and charitably raise several issues with those of our Euro-American Lutheran sisters and

brothers in Christ who, in our day, understand, interpret and live out the Christian faith in a theologically dichotomous, ethnically exclusive, and culturally monolithic, if not imperialistic, fashion. In so doing, we declare our commitment to join with them in the common struggle to be faithful to the Gospel of Jesus Christ."

(27) Since 1986 the Department of Studies has been dealing with questions arising from African, Asian, and Latin American contexts. There is a conviction that Lutheranism has to reformulate its self-understanding in the light of new historical experiences. This is an opportunity for the LWF to contribute to authentic contextualization, even as it strives to affirm universal character of the Lutheran expression of the one common Christian faith.

(28) While our problem is not one of structure -- structures do not create theological insight and conviction -- we must ask how we actually approach the theological task in the LWF. Could it be that the creation of the Institute for Ecumenical Research in Strasbourg by the Helsinki Assembly in 1963 and the creation of an omnibus Studies Department to replace among others the Department of Theology at Evian in 1970 have had an unintended negative side effect? No one can question the enormous accomplishment of the Strasbourg Institute, and no one can seriously doubt the richness and variety of the Study Department's contribution to our life. Why then the impression abroad that theology does not inform the decisions -- of a programmatic or other nature -- which our agenda calls for? The Strasbourg Institute and the Studies Department in perhaps too many instances have become agencies to which we can refer matters which should inform our whole life. The separation between them may make if difficult for others to see the totality and unity of our theological work.

(29) To ask yet another question: were misplaced priorities at work in the LWF decision some years ago to abandon its theological journal? Could it be that such a journal would force us to raise theological questions at the center of our life, to stimulate debate, and to strive at every point to clarify our message to the world in the light of that gospel by which we stand or fall?

(30) The issue here is that of our theological seriousness. It is by design that I have raised this question also as foundational to what follows.

MISSION

(31) "Together in God's Mission: An LWF Contribution to the Understanding of Mission" is the title of a document which will come to this meeting of the Executive Committee for serious discussion. It represents a major attempt by the Commission on Church Cooperation to express a Lutheran position regarding the whole mission of the church.

(32) The question before us at root, however, is not so much what we say but what we do. How can a statement on mission contribute to the restoration of the missionary zeal of the church?

(33) As the LWF Assembly in Evian in 1970 debated the names of new

working units, the role and place of mission became the center of a sharp debate. Those of us who fought to retain the term "mission" in the name of an LWF department and commission lost out, and we have lived - I would say rather well - with the terminology of "church cooperation" since then.

(34) The reason why the majority at Evian wanted to delete the word mission was twofold. The terminology as well as the act itself had to be released from its imprisonment in old structures and from its monopoly by some churches in the North. The concern was to rediscover mission as the natural life expression of every church. Secondly, some were concerned that the term mission would cause problems when applied to a department which also was charged with helping the churches in certain socialist countries, where mission was seen as tantamount to colonisation, and where there were also restrictions on the church in its work to witness to and serve in its nation.

(35) The discussion of this matter was rather dramatic and painful. There were those who felt that the Federation was in danger of selling itself out. Only a statement affirming the commitment of the LWF to mission, unanimously accepted by the Assembly after the vote to change the name of the department, prevented a walk-out by some of the participants.

(36) Where are we twenty years later?

(37) First, we must say that the legitimacy of mission as an apostolic mandate given to the church has never been in question. Secondly, the terminology question was nevertheless significant because it made visible the equal participation and duty of all churches in the mission to which Christ has called his church universal. The mission is God's and therefore belongs to the entire church globally and ecumenically. Thirdly, in the years since 1970 we have seen a remarkable vitality in the mission outreach of churches who themselves have missionaries as coworkers. The evangelistic outreach by the churches in Africa, for instance, in their own environment and across tribal, cultural, and national boundaries probably exceeds that which any European church at any given time has been able to sustain. Furthermore, the mission outreach of these churches is fully integrated as the expression of the life of the church as such, and of every congregation. This represents a corrective challenge to the organizational structures of some of the "mother churches", which need now to reintegrate mission and evangelization within the life of the local congregation.

(38) Finally, it must be stated that a change has taken place in various socialist countries in the understanding of mission. The way church and population are related in many countries in Africa, as well as in northern countries which have a socialist system, makes it impossible to maintain the old thesis that mission is tantamount to imperialism and colonialism. The holistic understanding of mission as service to the whole person in his/her social and cultural environment and context which is now prevalent in most Lutheran churches is one which cannot easily be attacked on the basis of its effects on nation building, peace and justice. The option of some churches in Latin America and in Africa for radical social change has communicated the reality and relevance of the Christian message

to Marxist governments in a way which carries conviction. This reality in itself could provide a new platform for Marxist-Christian dialogue.

(39) The period of "church cooperation" needs another note. Has this period been marked by greater cooperation for mission within the LWF? The old and traditional mission structures are carrying out their work just as bilaterally as before. Very few if any mission agencies have persons on their boards from areas in which they work. In most if not all mission agencies in the North there is very little global participation and transparency in terms of finances and employment strategies. It is indeed difficult to say what progress in "cooperation" has been achieved during this period.

(40) In order to give new impetus to a fuller cooperation in mission a consultation was held in Geneva in January between DCC staff and staff of supporting agencies. A desired goal of the meeting was to work towards improved communication leading to better coordination and cooperation between DCC and the agencies. Similarly, a staff consultation has been held to coordinate support for the DCC special services program for minority churches in Europe, a program which helps those churches enhance their mission and education outreach efforts.

(41) The conversation which has been initiated by the LWF with Lutheran non-member churches also has a mission perspective insofar as there exists a wide range of cooperation between LWF members and non-members in various parts of the world. Non-member churches are generally interested in participating in regional LWF meetings in Africa, Asia and Latin America - not in Europe - and are always welcome to do so.

(42) As we work towards a new way of living our mission together as Lutheran churches we need to develop a structure where the task of mission and evangelization is clearly identified and seen as the responsibility of the whole Federation and all of its member churches. The LWF secretariat should provide incentives to facilitate multilateral cooperation in mission among member churches. A holistic perspective of "proclamation and development", of mission and service, is well summarized in the principles reflected in the WCC Consultation on Ecumenical Resource Sharing held in Spain in October 1987. Churches were called to commit themselves to:

(43) 1. A value system based upon compassion, justice and peace as identified in Jesus.

(44) 2. A new understanding in which marginalized people take a place at the center of all decisions and actions as equal partners.

(45) 3. Identify with the poor and oppressed in their struggle for justice.

(46) 4. Bear witness by identifying and confronting the root causes of evil.

(47) 5. Enable people to organize themselves and realize their potential and power.

(48) 6. Be open as friends (common commitment, trust, confession, forgiveness, informing, submitting to accountability).

(49) 7. Represent need where no absolute donors or recipients exist.

(50) 8. Holistic mission.

(51) 9. Participate in struggles of all people for justice, crossing barriers of religion and ideology.

(52) 10. Resist international mechanisms which are exploitative.

(53) 11. Devise ways of shifting power to set priorities and terms for use of resources to those who are wrongfully deprived of both resources and power.

(54) 12. Facilitate South-South relationships.

(55) 13. Promote ecumenical sharing at all levels.

(56) With this holistic understanding of mission and its expression in the total life of the church, there is every reason to reclaim the apostolic terminology of mission to describe those wonderful acts to which every Christian, every congregation, every church and every communion is called. We shall then also share this terminology with the WCC, the Roman Catholic Church and most of our own member churches.

(57) Even with such an understanding and expression of mission, however, we still face crucial questions.

(58) What can we learn, for example, about mission in times of oppression? During the cultural revolution in China the conventional wisdom in the West had it that the church in that land was dead. Eight years after the cultural revolution, the church in China now shows apostolic qualities reminiscent of the church of the first centuries. Its love for the Bible, its life of fervent prayer, its flexibility in matters of structure and leadership, its imaginative approach to issues of unity and mission -- all of these qualities are being shaped in the laboratory of church life rather than on the pages of textbooks on mission strategy. The "3-Self Movement" --which many have seen as ideologically motivated, ecumenically antagonistic, and evangelistically a sellout -- has matured during times of oppression and now is to be seen as serving the people of God in China well. It is of no small significance to us that as the China Christian Council now reflects on its experience and on the future of its mission in a nation which numbers one quarter of the world's population, it has turned towards the Lutheran World Federation to discuss assistance in assessing its whole experience, development and potential contribution to the church universal.

(59) Or, to raise another question, how really are we to evaluate the effect of the presence of missionaries in the lives of particular churches and cultures? As in China, less than one percent of the Japanese population is Christian, yet Japan is a land to which missionaries, many of whom were expelled from China, have had free

access. From my country, Norway, alone there are presently one hundred sixty missionaries in Japan. And in forty years of work, the Norwegian Mission Society has seen the birth of a church with 2,400 members. In Shanghai there are now twenty-three congregations, and in one of those parishes 2,400 people worship every Sunday and 1,600 of those persons have been baptized since the cultural revolution -- and that without the presence of missionaries.

(60) I cite these examples not to discredit mission work or the sending of missionaries to foreign lands. I call rather for a proliferation of new patterns of "sending and receiving" -- across all national, cultural, social and religious boundaries: missions from Tanzania to Malawi, from Hong Kong to Thailand, from Japan to Brazil. There is now a need to inject new realism into mission strategy, to activate mission for the people by all the people of God. Mission funds need to be reconsidered in relation to actual priorities of local churches. Is a foreign missionary worth more than ten local pastors or evangelists? Should not the implication of such equations be rigorously tested? The mission is God's and in the final analysis the local churches must set the priorities.

(61) And the questions continue. What, for example, should be the relationship between churches of different confessions committed to evangelization in the same areas? This might be merely a problem of competition which can be settled by comity. Or, more seriously, it could be the age-old and seemingly intractable matter of proselytism. What is required both within and between Christian communions are not only clear perceptions of the nature of doctrinal standards but also new commitments to basic Christian virtues such as love, tolerance and mutual understanding. Have we not reached the stage in our ecumenical maturity that we now should be able to approach the issue of proselytism in a spirit of mutual understanding and commitment to the common responsibility for the mission of the church?

(62) Further, all across the spectrum, churches now speak of Europe and North America as lands for "reevangelization." What really does this mean? What new assumptions must be made about the relation of Christian faith and the heritage of Christendom to the culture of the West? And what concrete strategies should be built on such new assumptions? Is the Lutheran World Federation, whose Reformation roots are to be found in "old Europe," prepared to see the lands of its birth, the lands which have provided financial power, as lands now deeply alienated from faith in the Triune God? Where do we go with the reevangelization of the North and the West?

(63) And yet another question. Surely one of the facts of our era, an era which some now describe as "post-modern," is that of religious pluralism. But what is more, it is an era where religions are making vigorous claims for the minds and hearts of whole societies. Lamentably, these claims seem sometimes to have more vitality than those made by the churches of Jesus Christ. Are there points of contact between religions as such? Must we not look for new perceptions of the relevancy of other religions to the basic questions of humanity? Is there even a positive relationship, between people of faith in God, transcending the borders of the Christian churches? The need theologically to assess religion as such, and the relation of Christian faith to religion -- including,

surely, secular ideologies -- is pressing and inescapable. As in the Christian-Marxist dialogue a new foundation is to be seen on the basis of common experience - an approach complimentary to that of the classical dialogues with other religions must be sought in order to address the new cohabitation of world religions in many lands.

(64) The most important task of the Lutheran World Federation in contemplating contemporary and future mission is not so much to seek common denominators, or to say those things pleasing to everyone, or to pander the trust of agencies, institutions and organizations including the LWF itself. No, the mission task of the Lutheran World Federation is to stir the conscience of the Lutheran communion at all levels, to recapture an awareness of the apostolic mandate, and to help churches speak the words which the world in all its rich yet despairing manifoldness awaits. The question of mission cries for new answers, new vision and new strength based on faith in the One who says "I am the Alpha and the Omega, the first and the last, the beginning and the end. (Rev. 22.13).

AN ECCLESIOLOGY OF COMMUNION

(65) During this year the LWF has experienced a number of significant ecumenical events, such as the visit to Geneva by the Ecumenical Patriarch of Constantinople, His Holiness Dimitrios I, the visit by an LWF delegation led by President Johannes Hanselmann to the Vatican, and participation by the President and the General Secretary in the Millennium celebrations of the Russian Orthodox Church. On the latter occasion a number of LWF member churches were represented, and several members of this Executive Committee were present. In all these events we have seen clear evidence of a growing recognition of the LWF as a communion of churches. This year President Hanselmann in his address has dealt extensively with the theme of communion. Let me, therefore, add only a few brief reflections by way of an overview of where we are on our way to visible unity as reflected in the ecumenical dialogues and by way of some remarks on the future of the ecumenical movement.

(66) If Lutherans have a unique contribution to make to an ecumenical ecclesiology of communion (koinonia), it lies in the area of confessional communion (Bekenntnisgemeinschaft). In his study, "Toward A Lutheran Communion: Pulpit and Altar Fellowship," Eugene Brand takes up and expands Harding Meyer's insight: the discussion of communion or fellowship over the four decades of the existence of the LWF has as its cantus firmus, "confessional communion is ecclesial communion" (Bekenntnisgemeinschaft ist Kirchengemeinschaft). Brand also points out how these entail - and necessarily so - communio in sacris (sacramental communion). These three aspects of church fellowship, ecclesial communion (i.e. koinonia), sacramental communion, and confessional communion can be distinguished for analytical purposes only. They all are part of, they all point to the unity of the Church in Christ - the unity which emerges from the waters of baptism: participation as community in Christ.

(67) Though it is a bit of a caricature, it is nonetheless true that Anglicans in their strong emphasis on communio-ecclesiology have stressed the relationship between ecclesial communion and sacramental communion, but not so much confessional communion. Roman

Catholics have stressed confessional communion more, but primarily under the aspect of ecclesial authority. It is we Lutherans, and some of the Reformed churches, who have laid great emphasis on confessional communion.

(68) Confessional communion - our agreement in the proclamation of the gospel and the right administration of the sacraments - is the only cement we have had. Nothing else, no episcopal structure, no central teaching office, has bound us together as a particular ecclesial group.

(69) We certainly have much to gain from our dialogue with other Christian World Communions. What we have to offer is our emphasis on confessional communion. Until recently, it was difficult for others to see the value of a Lutheran confessional emphasis for one of at least two reasons: (1) either because some of our churches left the impression that confessional communion meant for us assenting to a system of theological statements, (2) or because our vaunted confessional communion had not even produced sacramental communion among ourselves. Even Lutherans were not in full communion with each other.

(70) In Budapest we finally declared our full communion: that we understand ourselves to be in pulpit and altar fellowship, i.e. in sacramental communion. Confessional communion is indeed sacramental communion. But we also made statements on unity and on self-understanding which put our concept of confessional communion clearly and unmistakably in the context of ecclesial communion. So placed, confessional communion can be understood only along the lines of the satis est of CA 7 as that is seen within the whole context of the Augsburg Confession.

(71) Lest someone think this talk of confessional, ecclesial, and sacramental communion is mere inflated rhetoric, let me illustrate its application in things which have occurred in the areas of interconfessional dialogue and ecclesiological research since Viborg.

(72) First, in December we had the initial Forum between representatives of the LWF and representatives of such churches as the Lutheran Church of Australia, the Evangelical Church of Brazil, the Independent Evangelical Lutheran Church (FRG), and the Lutheran Church-Missouri Synod, churches which do not see themselves as part of the Lutheran communion of which the LWF is an expression. It is clear that the real issue between us is how confessional communion is understood. The Lutheran churches who meet as the International Lutheran Conference would agree that confessional communion is basic to ecclesial communion, but they tend to understand confessional communion as common assent to a set of theological propositions. The task begun in December is to discuss this issue with the hope of reaching a common mind.

(73) Second, we have continued in our bilateral dialogues with Baptists, Orthodox and Reformed to deal with a theological agenda consisting of items which have (or have seemed to) separated us in the past. Often it happens that these differences cannot be completely resolved. But sometimes after painstaking biblical and historical analysis, the dialogue group comes to the conclusion that they are

not, or no longer need be "church dividing."

(74) Making such judgments is the proper role of theology exercised within a communio-ecclesiology. One begins with the recognition of Christian community given by Christ in our common baptism and everywhere animated by the Holy Spirit. As was the case already in the New Testament church, one expects neither detailed theological agreement among all Christian churches nor rigid uniformity in liturgy or structures. It is enough that there be agreement in the proclamation of the gospel and the right administration of the sacraments. From that perspective the theological task is to examine differences to see whether or not they impair or prevent the church's essential mission: to show forth Christ in the power of the Holy Spirit. If differences do not affect this core of the church's life and mission, they must not be "church dividing." To try to use theology within the koinonia in any other way is to make it a sectarian, a-historical instrument.

(75) Third, we have engaged in analysis of Lutheran responses to the Baptism, Eucharist and Ministry statement of Lima and we continue to monitor the responses of member churches to bilateral documents. Responses are the initial step in the process of reception. Some responses are splendid in the way they reflect a communio-ecclesiology. Still too often, however, our churches seem prepared only to entertain the question: do these ecumenical documents reflect Lutheran theology? As Lutherans we cannot and should not leave our Lutheran theological persuasions behind when we engage in ecumenical tasks. But we must remember that our theological assignment is to work to break down the barriers to the communion given in Christ. Our correct emphasis on confessional communion (Bekenntnisgemeinschaft) does not mean persuading all churches to sign the Augsburg Confession, to say nothing of the Formula of Concord.

(76) Fourth, on the basis of the interconfessional documents, at least, we have come via confessional communion to the point with Roman Catholics that marks a commitment to ecclesial communion. There are still church-dividing issues between us, but not as many as one would have thought. As the 1985 joint memorandum initiating our third phase of dialogue puts it: "The dialogue has brought us to a point from which it is no longer possible to go back. Thus the question about the actualization of Catholic-Lutheran church fellowship should be the framework for the further dialogue and the themes which it will take up."

(77) This follows the report of Working Group IV in Budapest: "In the third phase of the continuing theological dialogue the themes must be so formulated that the implications for church fellowship of the consensus expressed on the convergence achieved are clearly sought." (Proceedings, p. 215)

(78) Finally, it may turn out that the most significant item on the bilateral agenda of the year past is the Niagara Report from the Anglican-Lutheran Consultation on Episcopé. You can, and I hope you will study it for yourselves. It has the potential to enable the breakthrough we need on the matter of the episcopate in historic succession. At least two developments have made that document possible: (1) seeing in a common Reformation and patristic heritage the primacy of the authority of the gospel so that all ministerial

authority in the church must be seen as derivative; (2) working from a communio-ecclesiology which affirms that all the great creedal predicates of the church - unity, holiness, catholicity and apostolicity - apply first of all to the whole community, means that the apostolicity of bishops can neither be reduced to nor derived from whether or not they stand in "historic succession." Historic succession is an important and valuable sign but it does not, in and of itself, guarantee apostolicity. To be apostolic is to be faithful to the apostolic witness.

(79) Such an approach to the vexing Anglican-Lutheran issue of "apostolic succession" should allow the Anglicans to recognize fully the ministry of today's Lutheran bishops and pastors. It should also allow Lutherans to accept the value of an episcopal ministry in historic succession (where this does not already exist).

(80) At this point I would like to express a concern which the LWF may be well advised to address, that of the nature and role of the office of the bishop within our member churches. What is needed is not only a theological reflection on episcope, but to go a step further and ask how our bishops are supported in their vocation to be the pastor of pastors and to feed the flock spiritually. We speak of a pastoral concern for those who are called to show pastoral concern for others.

(81) A detailed report on the interconfessional dialogues is in your agenda. My purpose here has been to indicate that a communio-ecclesiology is both solidly Lutheran and ecumenically fruitful. Our partners in dialogue have generally welcomed this development among us, although it must be stated that the very existence of the Christian World Communions is not always seen as contributing to the ecumenical movement as that is organized in the World Council of Churches.

(82) It is now 40 years since the World Council of Churches was constituted in Amsterdam. The LWF and the WCC were born at the same time out of the same concern for unity, common witness, and service in a world crying for hope, peace, and freedom. Lutheran church leaders like Nathan Söderblom, Eivind Berggrav, Martin Niemöller, Dietrich Bonhoeffer, Rajah Manikam and Franklin Clark Fry contributed greatly to the ecumenical vision. The founding churches of the LWF were also among the founding churches of the WCC.

(83) The LWF, in 1947, wrote into its constitution that one of its functions was to "achieve a united Lutheran approach to ecumenical Christian movements and to common responsibilities in mission and education". This was later changed to read "to foster Lutheran interest in, concern for, and participation in the ecumenical movement". Since then, ecumenical concern has run through the whole work of the LWF. From the early days of the WCC and the LWF, the organizations were thus seen as complimentary expressions of the same calling to Christian unity. The LWF has constantly encouraged its member churches to participate fully in the life and work of the WCC and of regional and national ecumenical councils. Through the LWF, Lutheran churches have found the road to a larger ecumenical involvement and been provided a platform for speaking together in matters of common concern.

(84) In recent years other Christian World Communions have in a remarkable way been instrumental in bringing confessions closer to each other chiefly through bilateral dialogues. From this impetus, too, churches have grown in their self-understanding so that they now often participate in the ecumenical movement with strengthened identity and renewed confidence.

(85) Yet the ecumenical movement is more than the WCC, the LWF, and all other Christian World Communions. These organizations are expressions of the ecumenical movement; the real agents of that movement are the churches themselves.

(86) The WCC remains, nevertheless, the unique and privileged instrument of the ecumenical movement. Among its purposes are "(i) to call the churches to the goal of visible unity in one faith and in one eucharistic fellowship expressed in worship and in common life in Christ, and to advance towards that unity in order that the world may believe; (ii) to facilitate the common witness of the churches in each place and in all places;...(iv) to foster the renewal of the churches in unity, worship, mission, and service." The WCC thus finds its reason for existence in the advancement of the ecumenical movement and it stands as a preliminary expression of that unity which is God's will and gift.

(87) In mutual respect for each other's self-understanding and different tasks, the WCC and the LWF continue to work closely together. In recent years, there has been considerable improvement in working relations. We rejoice as we take note of the advancements of the ecumenical movement and we pledge to continue to seek close cooperation with the WCC and to promote its programs in our member churches.

(88) In 1981, a consultation was held at Bossey on relations between the WCC and the LWF. On that occasion a survey of ongoing and possible cooperation was made. In programs of study, interconfessional dialogues, women, Christian education, ethics of war and peace, dialogue with the Jewish people and people of other living faiths, world service, and communication, increased and improved cooperation was recommended. These recommendations have largely been implemented. Today consultation and cooperation is most frequent in areas of communication, youth and women's work, Faith and Order, planning for the world mission conference in 1989, the whole "Justice, Peace and the Integrity of Creation" process, medical projects in our Community Development Service, and common involvement in Southern Africa. The 1981 consultation recommended regular contact and program review among senior staff members and a further ad hoc consultation on relationships for 1985. This has not taken place. It would be my hope that an ad hoc consultation with the WCC be organized in 1989 designed to review ongoing programs in order to strengthen cooperation, LWF involvement in the JPIC process, and co-ordinated assembly planning in the respective organizations with the aim of making sure that overlapping is avoided and that the findings of the LWF assembly are fed into the WCC general assembly.

(89) Since the LWF and the WCC were founded forty years ago, the ecumenical scene has changed dramatically. The majority of Christian believers now live in the Third World where churches continue to

grow; in the West, folk churches are losing ground; in many areas churches have lived through decades of oppression which have altered their self-understanding. Evangelical, fundamentalist and independent churches have proliferated and in some parts of the world gained the initiative in mission. The Second Vatican Council has brought renewal to the whole Roman Catholic world, and this church now plays a key role in ecumenical developments. Bilateral inter-confessional dialogues have introduced a new element in the movement for visible unity. Orthodox churches are committed to full ecumenical involvement and seek ways to be heard in proportion to their size. This movement towards unity is paralleled by a development towards greater diversity in theological and cultural expression. At the same time other world religions demonstrate new vitality and constitute a significant element in world politics. Injustice, economic dependency, environmental destruction, and threats to human survival on a global scale, make the ecumenical scene immensely more complex than it seemed to be in the 1940's. This raises new questions for the WCC, the LWF and all other structures committed to the ecumenical movement.

(90) At the beginning of the next century, organizations shaped in the 1940's will, in spite of restructuring and modification, likely prove to be obsolete. They are unlikely to be able to respond adequately to the unfolding needs of church and society. Present multilateral structures do not provide possibilities for the full participation of the Roman Catholic Church, evangelical and pentecostalist movements, or African independent churches. The voice of the World Christian Communions per se is not fully heard. The tension between representative and participatory decision-making remains unsolved. Structures do not always permit the flexibility needed in a rapidly changing world. For the organized ecumenical movement to be an inclusive and representative forum for all Christian voices and thus to fulfill its mandate, it needs not only restructuring but a new vision and vitality.

(91) The LWF is in a process of restructuring. This should be seen as one element in the renewal of the ecumenical movement at large. An initiative should be taken at the 1991 WCC General Assembly in Canberra to form a working group which could propose new concepts and new forms for the WCC to be considered at its following assembly. The goal should be to find participatory forms for the communion already existing, to open the organized ecumenical movement to World Christian Communions including the Roman Catholic Church. This could be seen as one movement with two parallel, but interrelated streams, or as one house with two chambers with different perspectives on the work for Christian unity. Consensus should be sought between the two. This is, of course, not a call for dismantling the present WCC; rather it is an expression of a conviction that a strengthening and broadening of its membership is needed. This can only be done if we take into account the ecclesial issues which need to be fundamental in all strategies on Christian unity. As much as the WCC and other organizations such as the LWF are complementary, there is urgent need to begin common reflection on their common future.

(92) The real agents of the movement for unity are the churches themselves. They are growing closer in their sense of communion; their sharing of spiritual, theological and material resources has

never been more extensive than today. The international ecumenical organs must reflect this growing communion. This is why the LWF has entered its current process of restructuring. This is why the whole ecumenical movement in all its forms has to rethink its structures and programs on all levels.

INTERNATIONAL AFFAIRS

(93) The months since the Viborg meeting have been marked by considerable follow-up activity in the area of international affairs, especially in regard to the Palestinian-Israeli Issue, the ongoing struggle in Namibia and South Africa, the Central America peace process and the LWF's participation in efforts to end the arms race.

(94) To a large extent, these activities have been pursued not only on behalf of, but in close working relationship with our member churches, national committees, related agencies and ecumenical partners. Yet this fact alone does not justify such activity. More fundamental criteria must be considered and more profound questions asked:

(95) 1. Is such activity consistent with the mission of the church to proclaim the redeeming and reconciling gospel of Jesus Christ?

(96) 2. Is such activity based upon sound biblical theology and consistent with the Lutheran confessional heritage?

(97) 3. Does such activity serve the unity of the church and the witness of the church to the unity of the oikumene?

(98) 4. Is such activity carried out within the framework of the and the actions of the Executive Committee?

(99) Should we disregard such fundamental questions in our haste to produce results, we would soon be cut off from the roots of our faith and the source of our calling in Jesus Christ.

(100) Within the staff we seek to test our actions continually with reference to these basic questions. Let me make a few brief comments on specific issues, knowing full well that in certain agenda groups there will be opportunity for more thoroughgoing considerations.

1. The Palestinian-Israeli issue

(101) The Viborg actions of the Executive Committee have generated a great deal of debate and reflection. We have been determined to act carefully and responsibly in carrying out the visit of the staff delegation to Israel and the Occupied Territories and in holding conversations with many people involved in the present crisis, among them Israeli and Palestinian leaders in the Muslim, Jewish and Christian communities and others in significant religious and political positions. This agenda contains documents dealing with our response.

(102) Recent conversations with representatives of the World Jewish

Congress make it clear that our traditional dialogues on Jewish-Lutheran relationships will have to be broadened to include a wider range of issues. Consequently we have set up an LWF staff team which will provide counsel to LWF programs which relate to our Jewish partners and which will meet occasionally with staff from the International Jewish Committee for Interreligious Consultations (IJCIC) to discuss matters of common concern.

(103) A number of responses to the staff report on the Palestinian-Israeli issue make it clear that Lutherans hold a number of conflicting views on the meaning of the promised land. This confusion is evident not only in our understanding of the significance of the contemporary state of Israel, but in our understanding of the Scriptures themselves. Consultations have been planned to deal with these issues in a number of member churches to be followed by an LWF-sponsored meeting to evaluate the result and to draw implications for our on-going ministry.

(104) Theologically, we have more work to do although I hasten to add that our commitment to supporting a process designed to bring about a just peace between Israelis and Palestinians has been aided by the careful work carried out by the Studies Department in the area of Jewish-Christian and Muslim-Christian dialogue.

(105) The involvement of the LWF with the Palestinian struggle during this past year has convinced me that the present moment holds potential for growth in our relationship to both Jewish and Muslim people, a growth essential if new forms of peace and harmony are to be forged in the Middle East.

2. The quest for a just peace: Namibia and Central America

(106) Every LWF commission and department has been involved in some way in programs which contribute to the long-standing search for a just peace in Namibia and in the countries of Central America. The key to our involvement centers around the local churches, listening to them, learning from them, standing with them, strengthening them even as they have given strength and vitality to the communion of churches around the world. But there is another level of involvement which I would like to mention briefly.

(107) One factor which has played an increasingly important role in these matters during the past year has been our deepening relationship to the Roman Catholic Church. President Hanselmann set the tone for this relationship in his remarks to Pope John Paul II when specific reference was made to the response of the church to the crises in Namibia and Central America. For the first time our meetings in the Vatican dealt in depth with these areas of common concern in discussions with the Secretariat for Promoting Christian Unity, the Pontifical Commission "Justitia et Pax", and the Council of Public Affairs.

(108) Still the major impulse for our own work has come from the churches which are involved in life and death struggles at the grass-roots level in Namibia and Central America. It is among these base communities, the congregations, who are in the frontline of the struggle to throw off years of oppression and exploitation, that

"unity in mission" is born.

Namibia

(109) It is ten years since United Nations Security Council Resolution 435, calling for a peaceful transition to Namibian independence, was adopted. As the Interconfessional Consultation on Namibia, carried out in Hanover in 1986 in conjunction with international partners of the Roman Catholic, Anglican and Lutheran churches of Namibia, demonstrated clearly, there has been little evidence of determination on the part of the five nations which drafted the resolution, namely the United States, Canada, Great Britain, the Federal Republic of Germany and France, to keep their pledge to the Namibian people. The nations blame each other, but we must ask: is the inability to follow through with the implementation of United Nations Security Council Resolution 435 anything less than a cruel hoax perpetrated on the people of Namibia.

Central America

(110) With ecumenical partners, as well as the member churches, national committees and related agencies most directly concerned, we have been working to fulfill the Budapest resolutions on Central America and the Caribbean. Let me mention a few examples.

(111) In response to the deteriorating human rights situation in Haiti, which includes assassinations and assassination attempts against civil and religious leaders, the indiscriminate massacre of peasant farmers and the intimidation and killing of people who had gone to the polling places to vote, the LWF formally requested the United Nations Commission on Human Rights at its annual meeting in Geneva, to open an inquiry into the Haitian situation. We have expressed concern to representatives of the Inter-American Court of Human Rights following the disappearance of Costa Ricans and Hondurans while in the custody of the security forces in Honduras. Following threats to foreign church people who are participating in the program to return displaced people to their home villages in El Salvador, an appeal has been made to the Salvadoran military command not to harass the church workers or to restrict the church's humanitarian aid programs.

(112) In support of the Arias Peace Accord for Central America we have written to all member churches and national committees listing various actions which would be most helpful. A special mailing was sent to churches and related agencies in the European Community in May 1988 requesting specific types of appropriate support.

(113) In addition, the operational work continues, especially in El Salvador, through Bishop Medardo Gomez and the Lutheran Church in that country. He and colleagues are in the front line of the struggle, continually under threat and subjected to enormous tensions. Let us continue our prayers and actions on behalf and in support of the fragile peace process in Central America. I address this request, not only to the churches and agencies in the North Atlantic regions, but equally to the churches of Asia and Africa. A letter from a small church which has itself experienced the crisis

of active faith under fire can be one of the strongest signs of support.

Peace

(114) Churches around the world have given thanks to God for the first breakthrough in the escalating cycle of nuclear arms buildup which was achieved this month in the ratification of the Intermediate Nuclear Forces (INF) Treaty. True, we would have desired a more substantial agreement, on strategic nuclear weapons, troop reductions in Europe, chemical weapons and space based weapons systems. The INF treaty covers only 4% of existing nuclear weapons.

(115) But it is an important beginning which we might one day remember as the first step in a process which led to the elimination of nuclear weapons from the face of the earth. The factors which contributed to this breakthrough are many, to be sure, but we must not fail to express a word of praise for all the small efforts - petitions, letters, congregational study groups, synod resolutions - which have contributed to the building of a great wave of opposition to the terrorizing effect of nuclear weapons on people throughout the world.

(116) This wave of concern and commitment must now be sustained. In the on-going analysis of member church position papers on questions of peace, which is part of our participation in the WCC-coordinated program on "Justice, Peace and the Integrity of Creation" (JPIC), it has already become evident that a substantial degree of consensus exists within the Lutheran communion on a number of peace-related issues. This includes general agreement on

(117) 1) the need to do away with the means of mass destruction, including nuclear and chemical weapons,

(118) 2) the conviction that no just war can be carried out with weapons of mass destruction, and

(119) 3) the rejection of the doctrine of deterrence as an ethically acceptable form of military strategy.

(120) In addition we must maintain our insistence on the relationship of nuclear disarmament, not only to confidence-building measures between East and West, but also to questions of economic justice and to peoples' struggles for liberation questions which belong in large part to the dynamic between North and South.

(121) Our public statement on the INF Treaty and the Gorbachev-Reagan Summit have made this connection between peace and justice, and we were able to articulate this through personal conversations with representatives of the US and USSR governments as they received our statement.

(122) In this connection I want again to call for a wholehearted participation of Lutheran churches in the JPIC process. The WCC understands itself to be an instrument for encouraging, enabling, and coordinating a great variety of efforts throughout the world which express active Christian commitment to just relationships in

economic, political and religious life, to the peaceful resolution of conflicts, and to the safeguarding of the integrity of the natural order. Excellent resource materials, dealing with worship, study and the act of covenanting (entering into a mutual commitment on behalf of justice, peace and the integrity of creation), can be obtained from the WCC office. We who represent the Lutheran communion at the staff level will be viewing our assembly preparations, as well as the assembly itself, as an integral part of the JPIC process.

(123) In order that churches, Christian movements, ecumenical bodies, church institutions, and Christian World Communions might speak clearly and with a common voice on the burning issues of the day, a World Convocation has been called for 1990. This international gathering will not be the culmination of a conciliar process but rather a way-station at which we can gather for reflection, speak to the world from the heart of our faith, and take spiritual nourishment and courage for the road ahead. The day for all churches to speak together on peace with authority in conciliar commitment must still be on our agenda. Would this not be a lofty goal for the year 2000 whereby the new Millennium could be inaugurated under a Christian commitment to peace?

Human Rights

(124) On December 10, 1988 it will be 40 years since the United Nations General Assembly adopted and proclaimed the Universal Declaration of Human Rights. This has been a remarkable document in that it has been much more than a summary of noble ideals commonly accepted by the family of nations; it has actually been an instrument for positive influence and change within and among the signatory states. It has influenced the formation of national and international law and has been called on to give expression to the voice of the oppressed.

(125) Following the Budapest mandate, we have sought to emphasize the essential unity and integrity of individual human rights, as understood largely in the tradition of the West, and economic and social rights, which are emphasized more in the East and South. In practice this means that we have pursued development and advocacy regarding food policies with a view to supporting the right of every person to life (Article 3) and food (Article 25). It means that we have interceded for Palestinians whose right to a nationality (Article 15) and right to leave from and return to their country (Article 13) has been jeopardized. It means also that we have taken up the case of individuals whose right to freedom of thought, conscience and religion (Article 18), right to opinion and expression (Article 19), right to participation in decisions of government (Article 21), right to freedom from arbitrary arrest and detention (Article 9), right to a fair public hearing (Article 10) and right to equal protection under law (Article 7) have been denied. An LWF delegation has visited Namibian refugee settlements in Angola upon the invitation of the President of SWAPO of Namibia, Mr. Sam Nujoma, to investigate accusations of violations of human rights. A special report will be given at this Executive Committee.

(126) For individuals and groups - men, women and children, in East and

West, North and South - we will continue to make interventions through a variety of means and in the context in which each case has to be seen, but on the basis of the very same set of ethical principles. Many of these principles are enshrined in the Universal Declaration of Human Rights which are themselves based on the assumption that every person on earth possesses inherent worth and dignity.

(127) A proposal is before you at this meeting to ask the member churches to assist the United Nations in making the Universal Declaration of Human Rights known on the grass-roots level in every country of the world. This could also provide an impetus for congregations to hold Bible studies on the basic issues involved in the concept of and the struggle for human rights.

WORLD SERVICE: Partnership in Diaconia

(128) Again this year the report of the Department of World Service and its Community Development Service will indicate how we as a communion of churches are responding to human needs around the globe. Our meeting here in Addis Ababa provides a realistic setting in which the Executive Committee is to make its annual review of World Service. Our work in Ethiopia is in many ways representative of the whole of World Service. The history of the Ethiopian Evangelical Church Mekane Yesus/Lutheran World Federation/World Service Joint Relief response in Ethiopia goes back to the 1973/74 Wollo famine. It was in April of 1973 that the President of EECMY, Ato Emmanuel Abraham, cabled an appeal to the LWF for an urgent survey of the critical drought situation in the provinces of Tigray and Wollo. This survey was concluded the following month as a joint venture of the LWF/World Service, EECMY, and the Catholic Secretariat in Ethiopia. This resulted in an invitation from EECMY to LWF/World Service to establish an office in Ethiopia in order to concentrate on relief and rehabilitation in drought-affected areas. The Ethiopian Government was in support of this assistance to the famine affected people.

(129) Since then the LWF has been involved in emergency relief intervention in many parts of the country. After the first relief phase in 1973/74 the LWF continued to work with rehabilitation projects. An airlift of food into Asmara in 1977/78 was credited with having saved the lives of 40.000 children. During and after the conflict with Somalia LWF/WS was engaged in the rehabilitation of war victims. In late 1984 when the Ethiopian famine situation reached an alarming level EECMY/LWF-WS played an important role in establishing an Ecumenical Joint Relief Intervention Programme, the Joint Relief Partnership (JRP) together with the Ethiopian Catholic Church, the Ethiopian Orthodox Church and Catholic Relief Services.

(130) Since 1985 the ecumenical partners of JRP have been helping an average of close to 2 million famine affected people throughout the country each year. LWS has also undertaken refugee and returnee projects in several areas. During my first visit here as General Secretary in 1986 I had the privilege to see the joint refugee camp and settlement in Itang where programs of LWF/WS and the U.N. High Commissioner for Refugees give shelter to refugees from the civil war in Sudan.

(131) Our other member church in Ethiopia, the Evangelical Church in Eritrea (ECE), has also carried out an immense activity in relief and rehabilitation, a special feature of which has been "goods for work" programs as well as soil and water conservation projects. During this period of service in Ethiopia LWF/WS has enjoyed good working relations with the Government's Relief and Rehabilitation Commission.

(132) Ethiopia is only one of the 51 nations in which LWF/WS is active in fullfilling its mandate to "assist the Member Churches of the Lutheran World Federation in the fullfillment of their individual and corporate responsibilities in the general field of Christian service (diaconia). This includes the following elements vital to the life and witness of the church: a) social service and development, such as relief, rehabilitation, service to refugees and other related concerns; and b) the fostering of Christian social responsibility with special efforts to address the causes of social and economic injustice." It sees its task to be "global in scope and for the benefit of people in need irrespective of race, sex, creed, nationality or political conviction" (Terms of Reference of the Commission of World Service). This mandate again reflects the Constitution of the LWF which states, i.a., that the LWF shall: "Help Lutheran churches and groups, as a sharing community, to serve human need and to promote social and economic justice and human rights" (LWF Constitution, Par. III, point 2).

(133) During the last few years, the work of the Department of World Service has faced many challenges, not only in meeting the needs as they develop from day to day on every continent, but increasingly in being questioned about how these needs are met. Two years ago I invited the Department of World Service to give an account of how staff sees present LWF/WS programs in the perspective of Christian witness and partnership in service. The department was encouraged to develop its reflections in dialogue with member churches and related agencies.

(134) At a meeting with World Service related agencies in Geneva in February, a few specific issues regarding this paper were raised:

(135) 1. Where is the LWF to go toward the year 2000 with respect to witness and service? What kind of service (diaconia) should be envisaged and what would Jesus Christ have done or what is He doing (through us)?

(136) 2. How can the purpose of the paper be clarified, especially with regard to the addressees?

(137) 3. Is there a way to avoid a dichotomy between verbal witness and the witness of action?

(138) 4. What is the nature of the current relationships LWF/WS has with the LWF member churches in the South and in the North? How can the churches in the South more fully participate in the decision-making and action in regard to Christian relief and development services in their nations?

(139) 5. How can LWF/WS more fully relate and cooperate with Christian

Councils in Asia, Africa and Latin America?

(140) 6. Concerning staff, what is the role of proficiency and professionalism in relation to Christian identity and/or commitment to Christian principles?

(141) 7. In Christian relief and development work what is an appropriate relationship between a multilateral and a bilateral approach?

(142) 8. In Christian relief and development work what is an appropriate relationship between government-related and church-related funding?

(143) 9. How should root causes of social and economic justice be dealt with by member churches in the North and South? How is this work integral to the activities of World Service and the whole LWF?

(144) In pursuit of a better understanding of our work in relation to member churches, Christian councils, governments, and in some areas liberation movements, we will have a staff delegation to the so-called Frontline States in Southern Africa in September. This will provide an opportunity for us to learn how our work is being perceived and how we can strengthen its base in the local ecumenical reality. One note of caution needs to be given: in cases when emergencies require immediate action to save lives, we cannot let people die while we are holding protracted conferences on how to serve these suffering people ecumenically. On the other hand, no organized form, however effective and respected, may be absolutized. Therefore it is necessary that the review process within the World Service Department and its constituencies be completed in order better to fullfill the mandate of diaconia given to the local church and the church universal.

(145) Another observation of great importance to be made in this context is to note the leadership given by World Service to the preparation by staff of a draft document on the current international debt crisis. The full draft of that document, which will be before this meeting, has been developed by an inter-departmental staff group on the basis of "root cause" work carried out by the Office for Research and Social Action of World Service. This mandated study is based on the conviction that Christian voices must be heard in support of those calling for ways to relieve and alleviate the unjust and impossible burden placed on Third World countries by debts to Northern governments, banks and financial agencies. You will be asked carefully to review this document in respect to its theological premises, economic analyses, and overall competence. If Christian witness and service does not address such fundamental issues in the very structure of national and international life it will prove to be no more than the application of temporary palliatives. We are called to do more -- as our World Service Department so clearly recognizes -- by addressing the very cause of injustice and oppression.

(146) It is to be hoped that as we seek greater transparency and more participation in our work as World Service and as we continue to relate this work to the root causes of injustice, that this work also will have its effect on the related agencies with whom we work very closely. In that sense our self-study may be seen as a pilot

project for others also to pursue. Discussions with representatives of national church agencies have recently indicated an openness to some of the same critical questions in regard to their own work and structures.

Communication for Communion

(147) The concern of the LWF's Commission on Communication, and its predecessor Committee on Communication, to invest the word "communication" with meaning responsive both to the insights of faith which describe the formation of communion and to the realities of technological civilization has extended to the earliest days of the Federation. The whole history, which we recall at this meeting in Addis Ababa, of the Radio Voice of the Gospel,[1] was a commitment to Christian communication. And that commitment, carried to even deeper levels, has marked the program of the DOC ever since its creation at the beginning of this decade: "The implications deriving from the very nature of the gospel should, in fact, make the church a model of communication" (Report on Strategy, Commission on Communication, April 1981).

(148) The appreciation of communication and media work in Lutheran churches is clearly testified through the fact that through the consultative services unit of the DOC exciting communication ministries in member churches are being stimulated and supported. The department now supports between fifty and sixty communication projects in all parts of the Federation and has come to be recognized as a leader in global Christian communication in both technologically developed societies and in the Third World.

(149) Additionally, the central role of information within our communion of churches is coming to assume increased visibility. The DOC supports an Information Bureau with weekly and monthly services in both English and German, and it also supports various regional and ecumenical news and information enterprises. And the DOC is facing squarely the question of the nature of information and news policies, the relation of the languages of the people to information services, and the legitimate needs of the LWF for interpretation.

(150) Yet our communication work is presently seen by some as being threatened and as having a less than prominent place in future Federation priorities. Reference is made by some to vacancies in central posts, a perception that information as such is playing a lesser role than in the past, difficulties encountered in establishing an LWF-wide Publications Office, and to a restructuring proposal which does not see a special unit for communication. Is this a correct reading of our actual situation? Clearly not.

(151) An understanding of the Federation as a communion of churches requires a strengthening of communication. The notion of communion which increasingly shapes our life within the LWF requires that full dignity and comprehensiveness be given to the role of communication and information. Communication leads towards the deep knowledge which must exist between churches if in communion with one another they are to manifest their unity in mission to the world. This conviction was underscored at the recent meeting of the Commission on Communication when it authorized for the DOC the creation of the

position of Editor-in-Chief for the Information Bureau in order precisely to strengthen present news services, to bring them more closely together, and to maintain the highest professional standards of journalism.

(152) We still have a long way to go before life stories as they unfold in joy and suffering in every member church are fully told and shared. We need to keep at the task of developing a net of communication that takes seriously the fact that in the majority of our member churches neither English nor German is the language of the people, and therefore, also not the language of the majority of pastors and other church workers.

(153) In the future we need to occupy ourselves not only with what is being produced and how it is being done, but also with how it is being distributed and received in the member churches - a real test of communication for communion.

(154) It is not enough to get the information out from Geneva to the headquarters of our member churches. We must seriously work with the member churches for ways and means to let this information enrich the life of the congregations. We need to seek ways for a more flexible and differentiated flow of information which is being shaped by the needs of the recipient, whether that is a desk in a secular newspaper, the information office of a member church, a church magazine, a church leaders' office or whoever the addressee may be. The special needs of decision makers within the LWF to be kept continuously informed about the ongoing work has been covered by LWI up to now, but since the beginning of this year I have upon request sent to the members of the Executive Committee and to the chairpersons of Commissions a confidential monthly letter to supplement this information in areas which do not easily lend themselves to public news.

(155) In this connection it is to be noted that an imaginative and exciting proposal for an ecumenical news agency is in the process of being formulated. In your agenda documents is a staff paper prepared by members of the Department of Communication of the World Council of Churches and our own DOC offering some initial ideas about such an ecumenical venture. The Commission on Communication has given its approval to pursuing the study of such an agency, even as continued clarification of the entire news and information program of the LWF is sought.

Our Common Future

(156) In the period of time since we last met several events stand out as points at which basic questions and challenges were raised about our future. I speak of a conference on "The New Scientific/ Technological World," the consultation you mandated last year on the AIDS crisis, a visit to the Ecumenical Center in Geneva by the Chairperson of the United Nations Special Commission on Development and Environment, the Prime Minister of Norway, and celebrations of the Millennium of the Russian Orthodox Church. In different ways each of these events can be seen as a focus for issues which must be faced if our future is to be viable.

(157) Towards the end of 1987 the Evangelical Lutheran Church in America (ELCA) organized, with the LWF as co-sponsor, a global consultation in Larnaca, Cyprus on the theme, "The New Scientific/Technological World: What Difference Does It Make for the Churches?" The objective of the event was to foster continuing dialogue in various regions of the world on three issues:

(158) - how science is to be perceived and how it influences pressing global issues;

(159) - how Christian faith in its particular expressions relates to science; and,

(160) - how the church might communicate faith in our scientific and technological world.

(161) About seventy persons participated in the consultation, of whom nine were women and twenty-five were from Asia, Africa, and Latin America. Scientists and theologians were present in equal proportion.

(162) It is increasingly clear that it is no longer appropriate to speak of science and technology as aspects of the world of the future. Rather, the world of the future will be scientific and technological. In such a world what will be the language and images for the expression of Christian faith?

(163) And, similarly, in such a world what will be the new ethical issues to be confronted? Medical advances, genetic engineering, the ecological implications of modern agriculture and aquaculture, chemical waste and nuclear power -- all such developments bring unprecedented ethical dilemmas to the fore. How can scientists and theologians together face those dilemmas?

(164) Another concern at the Larnaca meeting was related to development and justice. With some 97% of all scientific research taking place in the developed and wealthy nations of the North and West, much of it also devoted to military concerns, the question must be raised as to who is served by this work. Science and technology have ethical, economic, political, and social implications which together are transforming societies, changing social systems, and altering our understandings of reality. Further, it is clear that there are different agendas for science and technology in the North and in the South, even as there are divisions between those involved in theoretical and applied science on the one hand, and those examining the ethical implications of modern science on the other hand.

(165) The direct result of this consultation was the formation of regional networks to continue discussions regarding faith and developing scientific worldviews. The ELCA and LWF have been asked to undertake the promotion of an "International Round Table" on these issues. The questions are staggering in their implications, and how they are dealt with will go far in the shaping of our future.

(166) In March of this year, in Kaiserswerth, the Federal Republic of Germany, forty persons appointed by LWF member churches in twenty countries on five continents, gathered to discuss the matter of

"Pastoral Work in Relation to AIDS." A deeply moving report, reflecting on the terrifying implications of the AIDS pandemic for the unique ministry of the church was adopted, and its concluding recommendations are before you for consideration at this meeting. Some of these recommendations are theological and pastoral, others deal with the social and economic implications of the disease.

(167) In the view of many the major contribution of this consultation was its identification of a unique role in this crisis for the ministry of the church of Jesus Christ. International agencies such as the World Health Organization are saying to the church that it must provide a caring community for the countless persons on all continents affected by AIDS. Your initiative in calling the Kaiserswerth consultation is proving most significant, and throughout the LWF a positive echo to that move is being heard. The guidance you will be giving to the future of this ministry in our churches will be of great importance.

(168) The world of our future will be marked by the misery of illness and human suffering. Will our churches sound a strong note for human dignity and human rights? The message from Kaiserswerth must be heard: "The Body of Christ as a reconciling community must respond affirmatively to the manifold human brokenness." This is a declaration of future commitment to ecumenical, pastoral ministry designed to manifest Christ's undivided love to those who carry great burdens.

(169) In early May of this year, Prime Minister Gro Harlem Brundtland of Norway visited the Ecumenical Center in Geneva in order to focus attention on the report of the United Nations Special Commission on Environment and Development, a report entitled "Our Common Future."

(170) In the foreword to the report, Ms Brundtland wrote, "Our message is directed towards people whose well-being is the ultimate goal of all environment and development policies. Unless we are able to translate our words into language that can reach the minds and the hearts of people young and old, we shall not be able to undertake the extensive social changes needed to correct the course of development." No UN report has been so widely studied as this document. Its call for action is also addressed to the churches and to all who profess a religious faith: "Over the course of this century, the relationship between the human world and the planet that sustains it has undergone profound change. When the century began, neither human numbers nor technology had the power to radically alter planetary systems. As the century closes, not only do vastly increased human numbers and their activities have that power, but major, unintended changes are occurring in the atmosphere, in soils, in waters, among plants and animals, and in the relationship amongst all of them. The rate of change is outstripping the ability of scientific descriptions and our present capabilities to assess and advise..."

(171) The Brundtland report, I am convinced, is of immense importance to everyone who is committed to address the Christian message to the great human issues which will shape our future. A theological reading of the report, to be sure, will be critical -- and that has been widely recognized. The point, however, is that the burden of illuminating the concerns of this report and similar statements with

Christian insight is ours.

(172) As we continue to develop the agenda for our common future, the response of our faith in the Triune God will be decisive. Our consideration of such issues as "justice, peace, and the integrity of creation" and the international debt crisis, as well as our reflection on matters of theology, mission, ecumenism, and specific LWF departmental concerns will be tested by the most serious questions of the future. Will we as Lutheran Christians contribute to the salvaging of that future? We must together face questions such as the nature of our scientific and technological world, the nuclear threat, the ravages of the AIDS crisis, and the issues surrounding the environment and human development. The security, the well-being, and indeed the very survival of our planet depend on fundamental change, the change to which Christians give the radical name of metanoia.

(173) The future of our member churches and our Federation is also tied with changes in other churches and in their political environments. The changes presently taking place in the Soviet Union are therefore a matter of excitement and hope not only to the Russian Orthodox Church, our member churches in the Soviet Union and the Lutheran congregations in Central Asia, but for the whole Federation.

(174) The Archbishop of Smolensk and Viazma Kirill, who is a member of the the WCC Executive Committee, stated in a press conference in Geneva in February this year, on the occasion of the annual meeting of the United Nations Commission on Human Rights: "Glasnost and democratization touch all spheres of our public life, including the life and activities of the Church... We are witnessing a larger church participation in public life, strengthening of the church institutions, its use of the news media. It is becoming a more and more recognized fact in the USSR, that the problems confronting our society today have to be considered with the participation of the Church and in a wide practical coooperation between believers and non-believers."

(175) Since then more spectacular events, such as the meeting between General Secretary Mikhail Gorbachev and the Holy Synod of the Russian Orthodox Church in the Kremlin, have affirmed the validity of the observations made by Kirill. Also within the family of Lutheran churches in the Soviet Union there are signs of a change in the conditions under which the churches function. For the Lutheran congregations in the Central Asian part of the Soviet Union this is seen in the availability of more Christian literature - Bibles, hymnals, books of worship, and catechisms. The question of theological education for future pastors is being seriously addressed as is the need for an infrastructure to bind these congregations together and to relate them to other churches inside and outside the nation. Our continued contact with the state authorities in the Soviet Union on these issues is characterized by an atmosphere of openness and a search for genuine solutions. Indications have been given that the changes to be made in the legislation related to church life and religious freedom may provide the necessary legal basis for the authorities to proceed in the direction already established by consensus in our conversations.

(176) The celebration of the Millennium of the Baptism of Rus has aspects

which could merit its inclusion under any of the previous chapters - theology, mission, ecumenism, peace, human rights. I have chosen to include a brief reflection on the Millennium at this point, however, because the changes that presently are taking place in the Soviet Union indeed are relevant for "Our Common Future". During my conversation with Mr. Konstantin Kharchov, chairman of the USSR Council of Religious Affairs, summarized the new attitude of the state to the church in these words: "We have a common history, a common fatherland and a common future." And he then added: "This is the best possible platform not only for the church, but also for the state."

(177) No wonder then that "perestroika", "glasnost" and "democratization" were hailed at the celebration in every report, address, and greeting of the host church, the 400 guests from 90 countries and, of course, state and international organizations, including the United Nations. All Christian World Communions were represented and there were also about 100 guests from non-Christian religions. Perestroika was translated into utterance of hope in respect to an international humanism understood as a global commitment to nuclear disarmament and peace with justice. On the national scene perestroika is seen to spell greater freedom for the church in its internal life and in diaconic service to society. The Millennium celebration itself with its many unique and spectacular events, was a manifestation of the reality and direction of such perestroika.

(178) Who would have thought three years ago that the Russian Orthodox Church, in the company of sister churches from around the world would celebrate the Millennium of Christianity in the Soviet Union in one of the broadest ecumenical events ever seen? This program, which included an abundance of divine liturgies, a local council of the Russian Orthodox Church, canonization of new saints, dedications of the reopened Danilov Monastery in the heart of Moscow, the sensational and emotionally charged return to the church of the sacred Monastery of the Caves at Kiev (which, by a decision of Nikita Krutschev, had been turned into a museum for atheism), the printing and distribution as well as import of a vast amount of Christian literature, the live broadcasting of the divine liturgy from the Patriarchal Cathedral, not only to the Soviet Union, but also to Austria and the Federal Republic of Germany, the broad coverage of the daily events in Soviet television, radio and press, the participation of the wife of the General Secretary of the Communist Party together with high governmental representatives in the solemn act of celebration at the Bolshoi Theatre, a first time conversation between President Gromyko and 300 church people from all over the world followed by a splendid reception by the Chairman of the Council of Religious Affairs in the Soviet Union, Konstantin Kharchov in the Great Saint George Hall in the center of the Kremlin - expressed a stunning wind of change in church-state relations. The presence of the heads of the State Religious Councils from other socialist countries in Eastern Europe signaled that this wind of change may not halt at national borders.

(179) On radio and television there were open discussion of religious questions and the situation of the church. It was clearly stated from the side of the authorities that it has been a past mistake to fight against the church. The church is part of the national culture and in fighting the church that culture was wounded. Many

Soviet citizens heard for the first time of the sacrificial contributions of the church in the "Great Patriotic War", the Second World War. In Leningrad a state-sponsored exhibition, showing the destruction of the churches, was entitled "Our Sorrow and Shame".

(180) As a covenanting sign for the future, the site for a new church -the first to be built in the Soviet Union since 1914 - in one of the suburbs in Moscow was dedicated in a ceremony witnessed by a world-wide Christian community. To this must be added a number of important talks that took place on the official level, as between State Secretary Cardinal Cassoroli of the Vatican and General Secretary Gorbachev. On a more modest level important encounters took place on such issues as the place of the church in an atheistic society. The radical question is simply is it possible to foresee a time when socialism does not necessarily imply atheism. It was easy to talk about God in Moscow during these days and it may truly be said that perestroika provides excitement and hope as well as a challenge to believers and non-believers alike. During these festive days there was a sense of global significance to the changes that could take place - that perestroika could apply to relations between all people. No wonder that the echo from this unprecedented ecumenical gathering was positive - expressing the commitment of the churches to be ready, willing and hopefully able to play a role in the restructuring of a troubled world.

(181) Perestroika means restructuring, but also conversion, "metanoia" in biblical language. On the deepest level of our being, in the celebrations of the divine liturgy and the mystery of God's saving acts through history, we felt the need of that spirit - that perestroika - which calls the churches, its hierarchy and lay members to a new sense of urgency in the apostolic mission of God's people. True, the prevailing atmosphere was euphoric, but an undercurrent of sober realism was nevertheless felt. Will this last? Could there be a reaction that would stop the process? What is wishful thinking and what is realistic in reflections about the future? Is not the role of the churches also in this respect to be a carrier of hope, not perpetrators of pessimism.

(182) "God moves in mysterious ways His wonders to perform." Is that the appropriate perspective in which we should see that the celebration of the Millennium was preceded by the summit between President Reagan and General Secretary Gorbachev and followed 10 days later by the conference of the Communist Party. This sequence of events testifies to the interrelatedness of the church in the Soviet Union to national and international realities. Could not that be seen as an expression of global ecclesiological realities and a testimony of the incarnational life of the church?

(183) From the point of view of the Lutheran World Federation it was gratifying to note the high and cordial recognition of the Lutheran communion alongside the Orthodox, Roman Catholic and the Anglican. A high regard for the Lutheran church was expressed in all speeches from the Russian Orthodox Church when reference was made to the ecumenical scene, and the message from the Lutheran World Federation was heard in the very first session of the Holy Council. The presence of the heads of a number of LWF member churches, together with the LWF President and General Secretary, witnessed to the strengthening of bonds of unity between the Orthodox Churches and

the Lutheran churches not only in the Soviet Union but worldwide.

(184) As we have been reporting and reflecting on the life of the Lutheran World Federation, I have again been inspired by the images of the church as the Body of Christ, if one member suffers, all suffer; if one is honored, all rejoice.

(185) I would like to sum up this report with the profound words of Jürgen Moltmann in his book The Crucified God:

(186) "All Christian statements about God, about Creation, about sin and death have their focal point in the crucified Christ. All Christian statements about history, about the church, about faith and sanctification, about the future and about hope stem from the crucified Christ."

1. A brief statement has been prepared by the consultative services unit of the Department of Communication on the "unique experience" of the Radio Voice of the Gospel. The statement is appended to this report.

Lutheran World Federation / World Service

Director's Report

1987-1988

1. Introduction

(1) This is the first time since 1966 that the Commission on World Service has met in Asia. All of us are deeply appreciative for the invitation extended to us by Dr. Rajaratnam and our chairperson, Bishop Tudu, on behalf of the United Evangelical Lutheran Churches in India (UELCI) to hold our annual sessions this year on the Indian subcontinent.

(2) Prior to the meeting many of us have had an opportunity to visit LWF/WS church-related and other relief and development projects in India, Bangladesh, Nepal and Kampuchea. Our Indian member churches have been close World Service partners since the early 1950s. Our cooperation with the UELCI in all areas of LWF/WS work: Operational Service Programs, the Community Development Service, and Research and Social Action has continued to steadily and strongly grow over the years. In our deliberations this week we will have an opportunity to discuss with our Indian brothers and sisters not only our present common problems, concerns and challenges; but even more importantly, possible new areas of service and witness.

(3) In my annual report I will deal, on a world-wide basis, with recent Operational Service Program developments, the Community Development Service, Research and Social Action, Personnel and Legal Services, Project and Program Evaluation, Communication and Documentation, Material Aid and Resettlement. Following this overview of our major World Service activities, I will conclude this report with a progress report on the World Service "Partnership" paper.

2. Recent Operational Service Program Developments

Angola

(4) LWF/WS appointed a representative and opened an office in Angola in October 1987 based on an agreement signed with the coordinating agency for nongovernmental organizations (NGOs) of the Government of Angola. The program has two thrusts, namely to assist internally displaced persons, and to provide aid to Namibian and South African refugees. One of the first activities of the office was to assist in organizing an LWF delegation to Angola in December 1987 to visit the camps for Namibians under the administration of SWAPO. A major

priority for the office is to establish a meaningful and appropriate relationship with the Angolan Council of Evangelical Churches (CAIE) and a number of discussions have taken place with the leadership of the Council.

(5) The first project undertaken by our new LWF/WS office in Angola (established in October 1987) is assistance to returnees from neighboring countries being resettled at the Bita Settlement at Viana, some 40 km. southeast of Luanda. The project provides for immediate needs, agricultural inputs, medical services and the establishment of infrastructure on land previously part of a large commercial coffee plantation. Initially, donated commodities and agricultural inputs have been supplied from our office in Zambia, and our Angola staff team has now carried through the first distribution of family and individual allotments.

(6) Planning for the LWF/WS participation of the development of the settlement involves the LWF/WS representative, the Ministry for Social Affairs and various technical ministries, as well as the Acting General Secretary of the Angolan Council of Evangelical Churches (CAIE). Several counterpart persons have been appointed by the government, such as a community motivator and an agricultural extension officer, and it is expected that LWF/WS will be able to assign an agriculturalist to Angola in the near future.

(7) Discussions are also underway with SWAPO of Namibia and the African National Congress regarding assistance to refugees from Namibia and South Africa who are under their care. A detailed list of requirements is being prepared. In the meantime discussions are underway with the CAIE regarding cooperation in also providing pastoral care to the Namibians in Kuanza Sul.

(8) In starting up this program our colleagues in Luanda face administrative and logistical constraints due principally to destabilization, which is supported by the Government of South Africa.

Bangladesh

(9) The Rangpur Dinajpur Rural Service (RDRS) is now in the process of integrating the various project components of the program into a comprehensive integrated rural development project. This will give the Bangladeshi staff more responsibility, while international staff will gradually diminish and assume an advisory role.

(10) The aim of the RDRS' programs has been self-reliance. Income generating activities and appropriate technologies have been conveyed to organized user groups. These teams in turn have developed small homogeneous groups of farmers. The most notable technical innovation has been the treadle pump for irrigation. Other important small farmer promotion strategies, such as wheat and compost have been successful within the project. More emphasis has been placed in 1987 on farmer training and functional education, including seeds/seedlings, fertilizers, improved cropping patterns

and efficient manual pumps. By the end of 1987, about 200 extension workers have been assisting about 2,000 small farmers' groups (approximately 13,000 members). About one third of all members were female.

(11) The Community Motivation and Functional Education project and the Establishment of Small-Scale Industries project have organized and trained landless people in the Thakurgaon and Kurigram working areas of RDRS. In 1987 these two projects merged into the Comprehensive Program mentioned above and have become operational in seven areas of the Thakurgaon and Nilphamari Districts. The Comprehensive Program is concerned with direct assistance to the poorest of the poor. With the high proportion of landless people in the RDRS project areas, the program will continue to organize groups of agricultural laborers and women to cooperate for adult literacy, savings programs, training and small-scale projects. These services are also extended to groups of marginal farmers who are in danger of becoming landless. To date well over 1,500 groups (including some 30,000 landless families) have been organized, trained and assisted to carry out small projects.

(12) At present there is a wide diversity of income-generating activities. It will have to be determined which of these activities have the greatest potential for the greatest number of people. Sericulture, rice processing, the treadle pump, etc. need to be considered as well as the need to develop new activities and to explore new markets and new technologies.

(13) Extensive floods affected Bangladesh in July 1987. It was the worst flood disaster since 1974 when 80,000 people died in the Northern districts - Rangpur and Dinajpur. Once again the 10 million people in these two districts were affected. Up to one million people became homeless. There was also massive crop damage. The rice crop, which was the main source of work and income for thousands of families, could not be harvested. RDRS responded by providing barges and boats to the local government, tents and other shelter materials such as bamboo, and food; including rice, pulses and bread. Other assistance involved epidemic prevention services, tubewells for safe drinking water, oral rehydration solutions and medicines for controlling sanitation, and cash for health education with an emphasis on disease control.

(14) RDRS was also requested to help with a rehabilitation and reconstruction program in 49 districts covering an area of 16,530 sq. miles and affecting 18.6 million people. The proposed reconstruction infrastructure includes rebuilding of culverts and bridges, repairing six schools, rebuilding or repairing 200 houses, etc. The rebuilding of the houses will be done by the people themselves with financial aid and support from RDRS.

Botswana

(15) The orientation of the LWF/WS program in Botswana has changed significantly over the last few years. Our involvement was previously limited to providing assistance to refugees at the Dukwi settlement. While this continues, we have become much more involved in agricultural development and rural water supply development in coordination with the Evangelical Lutheran Church in Botswana (ELCB) and the national government. This involvement came as a response to the continued drought in Botswana.

(16) There are also two major agricultural schemes, namely Molepolole and Semarule. In addition, we are assisting the ELCB in a number of small-scale projects. LWF/WS and the ELCB also are involved currently in seven water development sites in different parts of Botswana.

(17) Cooperation with the government and the ELCB is close. The government built one new dam and rehabilitated another one in order to provide water for irrigation in the two agriculture schemes. The government is also assisting financially, as well as with food, in the water development projects. The contribution from ELCB pastors in initiating many projects and their cooperation with LWF/WS technical staff during the project implementation has been much appreciated.

Caribbean/Haitian Program

(18) On February 7, 1986, "President-for-life" Jean Claude Duvalier fled into exile. With this event, an era of new hope began, as well as a deep desire for the exercise of justice against those who had brought so much suffering to the people of Haiti.

(19) Haiti's National Governing Council (CNG) decided in the beginning of 1987 to take the political future of the nation into its own hands. A national referendum regarding the new Constitution was held and was approved by the vast majority of the population. Preparations started for parliamentary and presidential elections. In June, the CNG deviated from the newly-approved Constitution by announcing that the Minister of Defense and the Interior were to be in charge of the electoral process. This announcement caused great consternation among the population. A general strike was called by a joint "Committee of 57" civic organizations. According to an official report, 23 persons were killed and over 100 injured. Since then unrest and civil disturbances affected Haiti and were accentuated up to the fall elections. After the first presidential election in November 1987 was closed, stopped by the CNG while it was in progress, several leaders of organizations with which LWF/WS has been working went into exile causing disruptions in the programs World Service had planned.

(20) Due to the unstable political situation, the repatriation of Haitian exiles and refugees has been very difficult. The action by the Bahamas of shipping back 20,000 Haitians has resulted in new boat people arriving on the shores of Florida. The forceful repatriation by the French authorities of Haitians living in Martinique, Guadeloupe and French Guyana has caused many new legal problems for Haitian refugees and migrant workers. On the other hand the Haitians still try to enter the Dominican Republic in search of work.

(21) The Strengthening of Grass Roots program in Haiti has enabled several leadership training seminars under the auspices of CATH-CLAT and FENATAPA (two labor and peasant associations). Two such seminars were held with the assistance of the LWF/WS Program Coordinator. Further assistance was given to a youth program run by the Anglican Center. The Education Programs have focused on the democratization process, i.e. how to live a life under democratic and lawful political institutions.

(22) Self-Help and Rehabilitation programs have dealt mainly with the piggery repopulation program in Desarmes and Verettes where this program is producing its first results. Two new programs were also organized by CATH-CLAT named CASHTRAH, which are a credit union for the members of the labor union and a medical center and pharmacy in Port-au-Prince. Both these programs were made possible through the support of LWF/WS.

(23) In the Dominican Republic 1987 was marked by innumerable human rights violations committed against Haitian sugar cane cutters. A wage cut of 40% for the cutters was imposed by the Government in order to compensate for the poor sugar price on the world market and the austerity measures imposed on the Dominican Republic by the International Monetary Fund (IMF).

(24) The World Service-supported advocacy and legal aid program had to exert great efforts in legal matters, such as securing the release of over 100 MOSCTHA leaders who, at one time or another, were jailed. The legalization efforts by MOSCTHA of children of Haitian workers born in the Dominican Republic continued and over 1,600 children have been legalized. Unfortunately the Dominican Republic also started to repatriate illegal Haitian nationals. A new service has been added to this program which seeks to avoid situations in which families are split up by arbitrary decisions to repatriate certain family members while others are left to remain in the Dominican Republic.

(25) Leadership training courses have been carried out on weekends in one of the 178 "bateyes" (sugar plantations). Since public transportation is nonexistent between the "bateyes", transportation had to be provided and motorbikes were purchased to improve communications.

(26) The LWF/WS Medical Program has assisted over 4,500 patients and has distributed free medicines to all Haitians living in the Dominican Republic. The new aspect of this program in 1987 was that there was a two-week training course for para-medical or first aid helpers.

(27) The LWF General Secretary wrote to the Haitian authorities in early November 1987, denouncing the violence in Haiti and encouraging democratic elections. The United Nations Commission on Human Rights was asked by LWF in February 1988 to critically examine the human rights situation in Haiti.

El Salvador

(28) The Lutheran Church of El Salvador's relief and development efforts have been viewed with considerable suspicion by the governmental authorities. Accusations against the coalition of churches known as Diaconia, which includes the Lutheran Church of El Salvador (LCES) as well as other churches, have continued. An international presence and aid is still urgently needed. As the displaced population has greatly increased, relocation projects and the establishment of cooperative groups have been designed to provide minimum stability and the possibility of near-self-sufficiency in food production to a number of projects.

(29) Beyond emergency response, LWF/WS has supplied funding and technical assistance to the Lutheran Church for staff training (both within and outside El Salvador), educational materials and equipment, schools, agricultural projects, brick-making, legal services and vehicles. Consultation with the Lutheran Bishop Medardo Gómez and with other key staff of Socorro Luterano, has been close.

(30) Communication has been a key element of LWF/WS staff work in El Salvador, while legal protection has been the other. Staff has received and oriented visitors from both the U.S. and Europe, including Related Agency representatives and church groups. Representation of the LCES at meetings within and outside the country has enabled the church's voice to be heard in larger forums and, by increasing its visibility, has also enhanced its relative security.

(31) In the area of legal protection, a number of people have been helped with legal aid. Assistance also has been given to those who had to leave the country. International church visitors and LWF organized delegations have given, through their presence, added security.

(32) The Statement of Needs components have mainly been used to assist displaced people and persons in conflict areas with irrigation, drinking water supply and, in many cases, very basic needs like food, clothing and shelter. LWF/WS was instrumental in the repatriation of 4,500 El Salvadorans from Honduras. Assistance was also given within the framework of Diaconia's activities. The remaining Salvadorans in Honduras may be repatriated during 1988.

(33) The Lutheran Church in El Salvador and LWF/WS are in the process of developing a Letter of Understanding to intensify cooperation in all areas of their work.

Ethiopia

(34) The LWF/WS Ethiopia office has experienced some major changes since our last Commission Meeting. The leadership of the program has changed. After an improved drought situation in many areas of Ethiopia in early 1987, LWF/WS reduced its administrative staff significantly. This was done in consultation with the Ethiopian Evangelical Church Mekane Yesus (EECMY). The role of LWF/WS in Ethiopia has been a matter of ongoing discussion during the past year between EECMY and LWF/WS. These discussions have been based on a Letter of Understanding signed in June 1986 by President Ato Francis Stephanos of the EECMY and myself.

(35) Unfortunately the drought in Ethiopia is not over. The first reports on significant crop losses, mainly in Eritrea and Tigray, came in August 1987. Those were later confirmed and now Ethiopia faces yet another famine emergency which may equal that of 1984-85. About 5.2 million people will depend on relief food in 1988. The total food requirement for 1988 is about 1 million tons.

(36) The EECMY, the Evangelical Church of Eritrea (ECE) and LWF/WS continue to provide relief assistance within the framework of the Joint Relief Partnership, together with the Ethiopian Catholic Secretariat (ECS), the Ethiopian Orthodox Church (EOC) and Catholic Relief Services (CRS). Together with its member churches in Ethiopia, LWF/WS plans to distribute relief food to about 550,000 people. Medical assistance is planned to reach about 980,000 in 1988.

(37) Apart from direct relief assistance significant achievements in soil and water development programs have been achieved which should reduce the impact of future drought. All soil and water conservation projects have been implemented on a food-for-work basis and will involve over 300,000 persons in 1988.

(38) In 1987 four microdams were completed in Eritrea, five river diversion/irrigation schemes were developed in Hararghe, and one river diversion/dam construction project was almost completed in Wollega. In the joint Caritas/Switzerland-LWF/WS Soil and Water Conservation Project in northern Shoa about 4.4 million trees will be planted, 1,500 km. of terraces were built and one dam was under construction in 1987. Since January 1986 more than 200 km. of roads and 350 km. of footpaths have been constructed, and about 80 small spring development/wells/ponds/river diversion projects have been completed.

(39) In November 1987 a joint project evaluation, involving the Relief and Rehabilitation Commission (RRC), Caritas, the EECMY and LWF/WS, recommended the continuation of this project as an integrated rural development project after the completion of the original project in mid-1988. We are now exploring to what extent the ecumenical nature of this project can be maintained in a follow-up project.

(40) It is foreseen that LWF/WS involvement in UNHCR-supported projects will come to an end this year. The RRC has promised to take over the Kelafo Project by the end of 1988 and our involvement in the pilot project for Sudanese refugees at Itang is also to be finalized in 1988.

India

(41) LWF/WS India's primary focus has been on the poorest of the poor, comprising small and marginal farmers as well as the landless. It has become increasingly evident that new dynamics should be introduced and brought into play if the most vulnerable groups, such as the landless and women, are to effectively participate in the development process. Therefore, in 1987 LWF/WS India has added a women's desk in Calcutta in order to address women's concerns in all projects. The purpose of the women's desk is to identify and assess the nature of complex questions of concern to women and to help them participate in the mainstream of development activities, especially in decision-making which has been up until now extremely minimal. There are many problems and we hope that possible solutions will be found by the women themselves, mostly through collective action.

(42) Self-reliance can only be achieved through education. LWF/WS India has started to give high priority to staff training, as personnel represent the key resource in India's efforts to help bring about qualitative changes in people's lives.

(43) The Andhra housing program, executed by LWF/WS Calcutta on behalf of the United Evangelical Lutheran Churches in India (UELCI), is now almost completed. LWF/WS India is also preparing a substantial rehabilitation program following last year's flood. Both the UELCI and LWF/WS India are responding to the very serious drought situation in several parts of India.

(44) A revised Letter of Understanding between the UELCI and LWF/WS India is in the process of being worked out to intensify close cooperation which has existed between the Lutheran churches in India and World Service in all areas of work since 1970.

(45) LWF/WS is also responding to the request from the Government of Orissa to initiate an emergency operation in two blocks, Narland and Lanjugarh. The emergency operation includes a nutrition program, provision of drinking water and a labor intensive program for food-for-work. The nutrition program assisted in feeding 380,000

children. Drinking tubewells were started in the districts to provide people with drinking water. About 100 tubewells were installed. The government paid 50% of the sinking costs. So far eight food-for-work projects have been started and there is hope that more will come.

(46) The same flood that occurred in Bangladesh and Nepal in July 1987 also hit India, putting the whole North Bengal region, Cooch Behar, Jalpaiguri, West Dinajpur, Malda and Murshidabad under water. Thousands of people were driven out of their homes and sought refuge on embankments. About 200,000 houses were completely damaged. LWF/WS responded to the request received from the government and churches with a relief operation involving the distribution of food, polyethylene sheets, dry rations, cloth, blankets, etc.

Jordan-West Bank

(47) On the occasion of the meeting of the LWF Executive Committee in Viborg, Denmark, in July 1987, the LWF issued a statement concerning the Israeli/Palestinian conflict. This statement foresaw a consultation on the issue and a visit by a delegation of the LWF Executive Committee to the Holy Land. Following extensive consultations and a decision by the Officers of the Federation, an LWF staff delegation, led by the General Secretary, Dr. Gunnar Staalsett, and including the Assistant General Secretary for International Affairs and Human Rights, Dr. Paul Wee, and the LWF/WS Associate Director for Service Programs, Mr. Brian Neldner, visited Jerusalem, the West Bank and the Occupied Territories from February 5 to 12, 1988.

(48) The mission began with a visit and consultations with Bishop Naim Nassar and the Church Council of the Evangelical Lutheran Church of Jordan, followed by visits to Christian and other leaders of the Palestinian community, including the Mufti of Jerusalem. Discussions were also held with officials of the government of Israel including the President, Dr. Chaim Herzog. Visits were made to historical sites, refugee camps in West Bank and the programs of LWF/WS at the Augusta Victoria Hospital and the Secondary Vocational School, formerly known as the Vocational Training Center. Refugee camps and the Ahli Arab Hospital in the Gaza Strip were also visited and consultations were held with the field representative in Gaza of the United Nations Relief and Works Agency (UNRWA).

(49) In view of the emergency situation, due to the uprising of the Palestinians in Jerusalem and the Occupied Territories and the increased medical demands on the LWF/WS-operated Augusta Victoria Hospital, the World Service Emergency Working Group approved an amount of US$ 250,000 in mid-February 1988 for support to the AVH, assistance to the Ahli Arab Hospital, including the funding of a surgeon for one year, and also assistance to groups affected by the economic disruption in the area, such as workers at the workshops

for the blind established at the Augusta Victoria Hospital, who have substantially lost their economic base as a result of the disturbances. It is now foreseen that the visit by a delegation of the LWF Executive Committee will take place in September of this year.

(50) Also in Jordan-West Bank a Letter of Understanding is being developed between the Evangelical Lutheran Church of Jordan and World Service in order to increase relief and development partnership in all areas of work.

Kampuchea

(51) This nation unfortunately continues to be plagued by continuing guerrilla warfare which has resulted in a Vietnamese army of occupation. The presence of this army is the single most serious obstacle to a settlement of the Kampuchean political stalemate. Although there have been signs in recent months that the opposing sides may be moving toward some kind of settlement, this is still far from certain. Meanwhile, the diplomatic and economic isolation of Kampuchea continues. The work of LWF/WS and eleven other voluntary agencies also continues. However, apart from the socialist bloc involvement, these NGO activities represent the only source of international assistance to Kampuchea.

(52) World Service also participates with a group of other agencies which work in or are otherwise concerned with Kampuchea in an effort to stimulate renewed interest in the plight of the Kampuchean people and encourage new diplomatic initiatives that may bring a peaceful solution to the Kampuchean problem -- which would open the way to greatly increased international assistance. In October of 1987 these agencies presented four recommendations to the International Council of Voluntary Agency's Working Group on Refugees and Migration. In summary, these recommendations were to:

1) provide reconstruction and development aid independent of political considerations;

2) withdraw all forms of support for the Khmer Rouge leaders responsible for acts of genocide;

3) resolve the Thai/Kampuchean border situation and the plight of displaced persons; and

4) pursue new diplomatic initiatives, and support and facilitate all efforts towards a negotiated political settlement.

(53) LWF/WS work in Kampuchea during 1987 continued much as before, with the bulk of assistance being directed towards the reconstruction of the agricultural sector, along with some selected help in the industrial sector. Recent prospects for increased funding have renewed interest in World Service participation in the Prek Thnot

irrigation project -- abandoned during the Pol Pot era -- as well as the establishment of a second cattle station as a satellite to the main and successful station begun two years ago. An LWF/WS-sponsored evaluation, headed by the World Service Commission chairperson, Bishop Tudu, of the Kampuchea program was carried out in mid-March 1988, just before our meeting and it included recommendations on the Prek Thnot project and the satellite cattle station.

Mauritania

(54) As reported at the 1987 Commission meeting, negotiations were underway for funding the third phase of the "greenbelt" project in Mauritania, the reforestation work based on the stabilization of the dunes surrounding the capital of Nouakchott. The necessary funding towards this third phase for a four-year period has been received. In this way, LWF/WS is implementing the recommendations of the 1985 World Service evaluation team that we should seek funds outside of the Statement of Needs to support the government as it takes over responsibility for the future of this project. Our area of concentration will be in the Kiffa region where we are emphasizing an integrated rural development project based on the experience gained previously in the Barkéol district of that province. Both nomads and sedentary farmers are being assisted in this project and cooperation continues with our long-standing local partner, the Red Crescent of Mauritania.

Mozambique

(55) Last year an LWF/WS staff team was sent to Mozambique to discuss with the Government possible ways of effectively assisting this nation. Following the recommendations of the team, LWF/WS was advised that, in addition to the immediate provision of food, utensils, medicines, clothing, tents, seeds, agricultural and water equipment, World Service should concentrate on specific geographical areas, namely the Tete, Gaza (Chokwe) and Sofala Provinces.

(56) Unfortunately, developments in Mozambique did not quite match our hopes and plans. The deterioration in the security situation in the second half of 1987 has very much limited the area where our projects can be safely implemented. In Tete Province only part of the water supply project was carried out, together with the distribution of donated commodities. The agricultural component, which was seen as part of the project for the resettlement of returnees to the Estima Valley, could not be implemented as planned due to insecurity in that area.

(57) The situation in Gaza Province, where our Chokwe project is located, is also tense. Recent reports have indicated more activities by the guerrilla forces. Climatic conditions also have been adverse and, because of these two reasons, agricultural output has been affected.

(58) Our Representative, Mr. Geoffrey Sawaya, retired on the 31st of January, 1988, after reaching mandatory retirement age. Mr. Sawaya, who served with World Service for over ten years, was our first representative when the program was opened in Mozambique. He had a good working relationship with the Government and was instrumental in building up trust between the Government and religious agencies. Mr. Heikki Hyvärinen, assistant representative for finance and administration, is now acting representative until a new representative is appointed.

(59) There are many problems and challenges facing our program in Mozambique. The war, which has been going on for the last twelve years, has not allowed any real progress to be realized in the Mozambican economy. As a result our presence in that country is much more needed now than when it was started.

(60) As the program now moves from an emergency effort to a more integrated development approach, LWF/WS need to work even more closely with the Christian Council and the other voluntary agencies, in order to avoid the duplication of services. To facilitate this effort an agreement has been made recently between World Service and the Christian Council of Mozambique (CCM) for a joint office in Beira. Similar joint projects are foreseen in the near future.

(61) Because of the continued destabilization and war situation, as well as the worsening climatic conditions, more and more people will need to be resettled and will require emergency food distribution. The troubled security situation in the provinces also will require LWF/WS to strengthen its communication system, especially between the main office in Maputo and the project areas in Tete, Gaza and Sofala.

Nepal

(62) Since 1984 LWF/WS has been operating its main projects in two districts of Nepal, Ilam and Baglung. Rather than an expansion of the program to new areas, the Social Service National Coordination Council (SSNCC) favored an intensification of the LWF/WS projects in the above mentioned districts.

(63) The Water Resources Development Project has concentrated on rural communities in the remote hills, accessible only on foot, with distances varying from a few hours walk (5 to 10 km.) to distances which may take several days (100 to 150 km.) to reach the project sites from the nearest road open to vehicles or airstrip.

(64) The Baglung Drinking Water Project started in 1985 with a Community Water Supply and Sanitation scheme. At the end of 1987 a total of 5,800 people have benefited from this project. The water scheme is based on the gravity flow principle. Piped drinking water is brought

to communities. The construction of latrines for schools, public buildings and private houses has mobilized entire communities in the planning and construction of these projects.

(65) Communities subsequently have been engaged in further developmental activities. These include the training of village maintenance workers in the technical operation of the schemes and the training of water supply committee members, promoting management and responsibility within the community for the proper use and upkeep of the system.

(66) These programs, integrated into the construction phase and the technical follow-up of the schemes, have a social impact on the communities in the fields of awareness-building, training, education, motivation and demonstration activities towards environmental sanitation, basic hygiene, nutrition, afforestation, vegetable gardening and erosion control. Within these activities strong emphasis is given to women's participation, since the women are very closely connected with all activities related to water use. The Nepal Red Cross has asked LWF/WS to explore whether LWF/WS would be willing to start another drinking water program in another district as the Baglung water programs have been successful.

(67) Agriculture and livestock is the occupation of the Baglung region. The possibilities for higher agricultural production are limited due to the scarcity of land and the remoteness of the area. Measures for improved agricultural production will focus on intensification of present cropping systems through better composting, seed selection, pest control, improved varieties and through rehabilitation and extension of irrigation facilities. The potential of livestock production will be raised through basic veterinary services, selective breeding of buffaloes, cows, goats, pigs and sheep and by making use of improved breeds of male animals and through increased fodder production.

(68) The source of Nepal's health problems fall into four categories: overpopulation, malnutrition, environmental pressures and communicable diseases. Among the communicable diseases, water-borne diseases dominate and leprosy and tuberculosis are the most prevalent. Three health care units are planned for strategic localities in the region for better health service coverage. Through the improved drinking water situation, coupled with a follow-up program of environmental sanitation and pit latrine construction, many of the water-borne diseases can be eliminated. The acceptance of new ideas and working with new techniques involves a process of learning and a change of mentality. The awareness-building program, through nonformal education, adult literacy, introduction of life-oriented topics at schools, and the organization of groups around a common activity, have been set in motion.

(69) The Ilam district, in the Eastern Development Zone, is the area for the implementation of activities focusing on women's development. Part of the district is located in the lowland Terai area, but the major part is situated in the middle hills, up to altitudes of 3,600 meters.

(70) Ilam is Nepal's famous district for tea production. In 1984 the implementation of a sericulture project started. About 65 women were trained by the end of 1987 and could establish their own silkworm units at the homestead. Dealing with women's groups for the expansion of sericulture, it was felt that a broader approach to women's development was required. The introduction of a new income-generating activity alone was not enough to overcome the problems women have to face. Bamboo craft production started to improve skills and make marketable, attractive products from traditional crafts. Also efforts have been made to provide opportunities to rural women to participate in functional education programs. Other projects were activated, such as soap-making, youth organizations and mothers' clubs.

(71) Nepal was also affected by the same flood which hit Bangladesh and India in July 1987. Excessive rains caused landslides with loss of human lives and damage to property, including the sericulture project in Ilam, which was totally destroyed and will need to be reconstructed.

(72) LWF/WS purchased clothing, plastic sheeting, utensils and emergency food and was instrumental in the distribution of the commodities. LWF/WS will assist in the flood rehabilitation phase by repairing or reconstructing houses and tubewells, and providing seeds and tools. The implementation of the rehabilitation phase is expected to take about 8 months.

Peru

(73) As far as the work in 1987 is concerned, Diaconia-LWF/WS have been active in 150 villages serving a population of approximately 35,000 people and have responded to the needs for drinking water, irrigation facilities, balanced nutrition, schools, improved livestock keeping, etc. These projects are implemented under the auspices of Diaconia, the service arm of the Evangelical Lutheran Church in Peru, with whom LWF/WS has developed a partnership agreement in 1983. Diaconia is directed by a board of nine members, which includes the Lutheran pastor and the World Service representative. Program activities, as described in the Statement of Needs, are discussed and submitted by the Diaconia board to World Service.

(74) In January 1988 a semi-annual Diaconia-LWF/WS staff meeting took place near Lima, where about 50 Peruvian staff members came together from all of the three working areas in order to discuss current

issues -- including the problem of security -- as well as to reflect together on program issues, people's participation in planning and implementing projects, self-evaluation, etc.

(75) A new working area in the North of Peru, close to Cajamarca in the province of Celendin, has been identified by Diaconia. Our colleague, Roswitha Dinger, together with the LWF/WS Peru representative, paid an extensive visit in late 1987 to that region where projects, aiming at the improvement of drinking water facilities, agricultural production, and cattle were discussed.

Sudan

(76) As you were informed in late 1987 LWF/WS, along with other Christian agencies working in southern Sudan, were requested by the Sudanese Attorney General to leave the country. All agencies concerned appealed to the Government.

(77) LWF/WS took the request for it to leave to be a matter of principle. During the Government's review of our appeal, LWF/WS had not pressured the Government for a decision about the future of the program. We know that all voluntary agencies in Sudan are under review and new laws are expected in 1988 which will guide future voluntary agency involvement in this country.

(78) The uncertainty of our legal status in Sudan has limited our program implementation. This is particularly true with regard to bringing in much needed donated commodities for more than one million displaced people from southern Sudan. Communication is almost non-existent with Malakal. The first civilian flight to Malakal since May 1987 took place in February 1988 and radio communication has not been resumed.

(79) The only lasting solution to the many existing problems of Sudan is a political settlement and peace. Fortunately, there are signs that the government and the Sudanese People's Liberation Army (SPLA) are in contact with each other again.

Swaziland

(80) The major challenge facing the LWF/WS Swaziland program now is how to implement the irrigation aspect of the Ndzevane project as recommended by the World Service evaluation team in 1986 and approved by the Commission in Bulawayo. Several surveys and consultations have been carried out since then, with the intention of finding a possible long-term solution to self-reliance for the refugees. Given the climatic conditions at Ndzevane, irrigation remains the only way of attaining self-reliance in food production and other commercial crops. But the irrigation will only be meaningful and worth the investment if the settlers themselves are motivated and willing to contribute their labor in the construction of the irrigation scheme. It is a process which could take a long time, since the socio-economic and cultural aspects of the community have to be taken into consideration.

(81) Another related challenge has been the unavailability of land to resettle the Mozambicans who have settled on land which originally belonged to the two ethnic groups of settlers at Ndzevane Settlement. Establishing an irrigation system without first solving the land problem might strain the already uneasy relationship between the early settlers and the newcomers.

(82). At the end of last year our field office in Mbabane moved to the Lutheran Church compound at the Kashile Mission Center next to the newly-elected Bishop's office. This was a timely step which has been very well received by our member church which offered the house for our use. It has also intensified our working relationship and partnership. A Letter of Understanding between the church and World Service is being developed in all areas of relief and development work.

(83) The increasing security problem in Mozambique is also posing a major problem in Swaziland. There are thousands of Mozambican refugees in Swaziland. With the shortage of free land in the Swazi Kingdom, the situation is a major concern to the Government. There is a great need for more land to settle the Mozambican refugees who are coming in at an ever increasing rate.

Tanzania

(84) Recent years have seen gradual changes in the nature of World Service work in Tanzania. Except for the presence of some 72,000 newly-arrived Mozambicans in the southern part of the country, Tanzania is not at present one of Africa's major countries of new refugee influx. This fact has enabled our field office in Tanzania, the Tanganyika Christian Refugee Service, to consolidate its program and to move into new and hitherto uncovered areas of need. This arose out of decisions by the ELCT, after discussions at the 1984 Budapest Assembly, that enabled LWF/TCRS, in addition to meeting the needs of refugees, also to be ready to assist needy Tanzanian nationals in rehabilitation and development efforts.

(85) Principal among these new undertakings is the Singida Integrated Rural Development Project which operates in an area of Tanzania where there are no refugees at all. An internal evaluation of this project took place in the early fall of 1987 and emphatically recommended an extension of three years to the Memorandum of Understanding between the Tanzanian Government and LWF/TCRS under which the Singida Project operates. Both the ELCT and CCT have endorsed this recommendation.

(86) The Kigoma Project, which serves refugees and their Tanzanian hosts alike, is another example, where tripartite partnership with UNHCR and the Government has come to completion, and handover of this project to the government is foreseen in early 1988. The Kigoma Project, however, is important for the recognition it gave to the needs of Tanzanian nationals in refugee-impacted areas, and it may serve as a model for similar work in other areas, e.g., Mpanda. With

the completion of the Kigoma and Burigi Projects, joint undertakings with UNHCR are coming to a close, although a number of ICARA II projects are still in operation.

(87) Due to the drought and destabilization of Mozambique, there has been a new influx of Mozambican refugees into southern Tanzania. LWF/TCRS has already delivered and distributed sizable quantities of relief goods to the Mozambican refugees, and there are some discussions as to whether LWF/TCRS may assume a further role in this area, which is well known to our field office.

(88) LWF/TCRS has been asked by the Government to consider development assistance in the refugee-impacted Mpanda District (Katumba and Mishamo Settlements). This would require further discussion with our member church, the CCT, and possible intergovernmental partners if the Commission would determine that we should pursue this avenue of further service, which would be in line with the increased role for LWF/TCRS foreseen in projects like Singida. LWF/TCRS has been at work in Tanzania since 1964 and therefore has now entered its 24th year of service there. Despite this long record of worthy service, TCRS now faces new kinds of challenges that will test its ability to enter effectively into different fields of service and possibly also new sets of working relationships.

Uganda

(89) The West Nile Returnees Rehabilitation Program commenced in March 1983. This arose from a request by the Ministry of Rehabilitation of the Government of Uganda and the United Nations High Commissioner for Refugees (UNHCR) for LWF/WS to act as the implementing agency. LWF/WS has assisted about 80,000 returnees in the last year. In addition to the UNHCR-assisted Rehabilitation Program World Service concluded a bilateral agreement with the Ministry of Rehabilitation on behalf of the Government of Uganda in July 1986, to give additional assistance during the repatriation in the fields of agriculture and community service. The overall objectives have been to establish self-sufficiency among Uganda's rural communities that have been severely affected by extreme environmental constraints or political/military unrest. LWF/WS has been involved in relief and rehabilitation assistance in both the West Nile and Karamoja but gradually is changing the projects into integrated rural development programs assisting the most vulnerable groups.

(90) The assistance has stressed improved methods of agriculture and more effective and extensive utilization of arable land, veterinary services, promotion of small livestock development, river fishing, the establishment of community nurseries and the introduction of appropriate technologies to promote income-generating projects and small-scale industries.

(91) World Service involvement in Karamoja has been at a low level due to local unrest as well as lack of clarity concerning the working arrangements with the European Community (EC) and the Karamoja Development Agency (KDA), a newly created body within the Ugandan President's office. Therefore, LWF/WS Uganda is in the process of establishing an alternative base in Moroto and will carry out water, agriculture and community development activities in Karamoja within the limits of the Statement of Needs and under the umbrella of the KDA. The government of Uganda has approved this approach and the Church of Uganda (COU) has also welcomed and approved this step. In addition, discussions between the Church of Uganda and LWF/WS are taking place regarding the possibility of having a joint office at a site owned by the Church of Uganda.

Zambia

(92) There has been progress in establishing a settlement at Ukwimi for Mozambican refugees. The first refugees arrived in the settlement in late May 1987. By November about 900 families or more than 3,600 people were settled in 14 different villages. At this time nearly 400 hectares of land already have been cleared and cultivated, ready for planting. The major bottleneck in the further development of the settlement and in assisting an increasing number of refugees has been the lack of adequate water supply. At the end of 1987 there were 21 operational boreholes.

(93) As UNHCR assistance is no longer available in the Western Province and a review of the activities was made, it was concluded that LWF/WS resources should be pooled into a smaller geographical area, so that they would be more easily supervised as well as be more efficiently and less expensively utilized. There are now 10 agricultural camps within easy reach of the water development activities. The government of Zambia is an active partner in the water program, providing funding as well for the projects.

(94) Four project coordinators from the African Drought Response project area in the Eastern Province visited Zimbabwe in January 1988 in order to exchange ideas on the technical aspects of the water programs and, particularly, study the Zimbabwe program's approach to community motivation. The visit was an "eye opener" according to the coordinators themselves and undoubtedly was a beneficial exchange of ideas for both programs. Upon the Zambian government's request Zambia Christian Refugee Services' (ZCRS) involvement continues in three districts of the Eastern Province, following an integrated development approach.

(95) The Christian Council of Zambia (CCZ) continues to operate the Mekeni Resource Center, formerly implemented by ZCRS. The CCZ is also much involved in providing social and chaplaincy services to Namibians in Zambia.

Zimbabwe

(96) In my report last year to the Commission I described the discussions which have been going on between the Evangelical Lutheran Church in Zimbabwe (ELCZ) and World Service to facilitate the structural integration of LWF/WS and the ELCZ's relief and development activities. Following the endorsement by the Church Council of the proposed Terms of Reference, the new relationship foresees the formation of the Lutheran Development Service (LDS) in Zimbabwe. The integration formula and the Terms of Reference for the LDS will be presented to you for your consideration and action.

(97) Because of Zimbabwe's geographical location in relation to the Southern Africa region, LWF/WS Zimbabwe has had to meet and deal with challenges relevant to the situation. Some of the projects, as can be seen in the 1989 Statement of Needs, are a clear indication of the role LWF/WS is playing in that country in this critical period.

(98) The destabilization strategy, being implemented by the apartheid regime in South Africa against the Frontline States, has developed a state of emergency in the region which requires a response. LWF/WS has responded, not only to refugees from outside the country, but also to the needs of the local people who have been under direct attack by the South Africans.

(99) The climatic conditions appear to be improving. Better rains were experienced in many parts of the country. But the LWF/WS' feeding program will continue until the situation is under control.

3. Community Development Service (CDS)

(100) The CDS Governing Committee met twice in the period since the April 1987 Commission meeting. The mid-1987 meeting was held on Samosir Island, North Sumatra, Indonesia, upon invitation of the Protestant Christian Batak Church (HKBP). All other Indonesian churches also participated. Other Asian sister churches attended as well as staff members of the LWF/WS field offices in India, Bangladesh and Nepal.

(101) The CDS Governing Committee recommended that this model of involvement of member churches and LWF/WS offices in the region should be repeated whenever the Governing Committee meets in Asia, Africa or Latin America. There had also been visits to Malaysia, India and the Philippines in connection with this meeting.

(102) Before the sessions, an evaluation was carried out in Indonesia of the Village Water Supply Program Seribudolok, and after the meeting a team went to India to evaluate the Integrated Rural Development Program of Weaker Sections in Orissa (WIDA).

(103) In the fall of 1987, a CDS-sponsored team visit to Cameroon took place, in which experts from two African sister churches participated as well as mission agencies and CDS staff. The team was mostly concerned about a number of agricultural projects, but had also the opportunity to see other projects and to discuss the total involvement in development of the Evangelical Lutheran Church in Cameroon with the leadership of the church and heads of its departments.

(104) CDS staff visited Tanzania and the Philippines before the meeting of the CDS Governing Committee in Buckow in the German Democratic Republic (GDR) from December 1-3, 1987. That meeting was hosted by the LWF National Committee of the GDR and, in addition to projects, policy issues were also discussed.

(105) Some of the current highlights of CDS' work and its future tasks are the following. In recent years the volume of CDS work has increased, both in the number of projects and the amounts involved. We know that the needs are also increasing, but we keep reflecting about the long-range implications of many projects. Some have been supported largely from the outside for a number of years. We are in the process of looking into the question as to how long projects should be dependent on outside funding. Some of the factors include whether the results are commensurate with the input, if there are parameters to measure progress and whether projects or programs can be completely handed over at some stage, or what will happen to them if this is not possible.

(106) We wrestle with the question of true partnership with respect to priorities as seen by the churches in Asia, Africa and Latin America, as well as their partners in the North.

(107) There are also plans for a consultation of the development officers of 14 Lutheran member churches in the South in September 1988 in Geneva. We feel that on this occasion we can discuss fully what we expect from each other, how we can intensify our cooperation, clarify priorities, exchange knowledge and experience; as well as to jointly look to the future. There are also fruitful South/South training and exchange programs going on, such as the water and related measures project involving Madagascar, Zimbabwe, Ethiopia and Tanzania.

(108) Finally, there are some changes in our staff, both among the support staff as well as the executives. Gustavo Rodriguez, who has been with CDS since 1975, has now been transferred to our LWF/WS Caribbean/Haitian Program in the Dominican Republic. We are very grateful to Gustavo for his twelve years of committed service to CDS and wish him Godspeed in his new World Service assignment.

(109) His successor is Franklin Canelos, a member of the Evangelical Lutheran Church in Ecuador. He is an economist and was lecturer at the Central University of Ecuador for some years. For 12 years he was the executive director of the Brethren and Andean Mission and

was a founder and member of several ecumenical committees in relation to development and human rights in his home country. During the last several years he was director of the World Council of Churches' Ecumenical Church Loan Fund (ECLOF). He assumed his duties as CDS Latin America Secretary on January 1, 1988.

(110) Christa Held also helped prepare and attended the LWF Consultation on Pastoral Work in Relation to AIDS, which was held March 22-25, 1988 at Kaiserswerth in the Federal Republic of Germany. She has prepared a separate report on this concern and will present it to the Commission later this week.

4. Research and Social Action

(111) Development education continues to be the key element of the Office for Research and Social Action's mandate and, for that reason, much time has been devoted to the preparation and dissemination of development education materials and the stimulation of churches in the North and the South, to initiate their own development education programs and materials.

(112) The **Development Education Forum** (DEF) disseminates information related to the many interacting root causes of poverty, economic exploitation and oppression within and between nations. Until 1986 DEF was a thematic publication stimulating a sharing of views on human development within and outside church circles. At its May 1986 meeting the Commission encouraged ORSA to explore the possibility of making use of DEF as a newsletter on the root causes of social and economic injustice issues in order to better share information and provide a network for such work.

(113) The DEF readership has continued to grow steadily and the on-going dialogue on development issues among the churches and readers generally has been intensified. Several church-related, UN agencies and non-governmental bodies are making more and more use of ORSA's development education materials.

(114) Another major element of the work of that office are the consultative services and awareness-building visits which the Secretary for Research and Social Action, Dr. Sibusiso Bengu, makes to the LWF Member Churches and Related Agencies.

(115) Among these visits were:

* a visit to Norway (May 1987), at the invitation of the Church of Norway Council on Foreign Relations, to attend a meeting of the representatives of church-related organizations from OECD countries which analyzed problems which were related to the upcoming UNCTAD VII Conference;

* a visit to the Lutheran World Ministries, USA (June 1987) to attend a Consultation on Churches' Development Action in Africa;

* participation at the All Africa Lutheran Churches Conference, Madagascar (June 1987), where the CDAA study on the Root Causes of Hunger and Food Insufficiency in Africa was presented to the African Lutheran church leaders;

* participation in a UN/NGO Consultation on "Debt and the Needs of the Poor", United Kingdom (September 1987), where NGOs, together with the World Bank and the International Monetary Fund (IMF) considered whether the structural adjustment programs proposed by the IMF would be acceptable as a solution to the debt problem if they were to be given "a human face";

* attendance at the International Conference on Children, Repression and the Law in Apartheid South Africa, held in Zimbabwe (September 1987), together with Bishop Shiri and others;

* a visit to Norway to commemorate the 40th Anniversary of the Norwegian Church Aid (NCA) (October, 1987), which included presentations to several congregations of the CDAA study; and

* a visit to congregations in the German Democratic Republic, upon invitation from the LWF National Committee (November 1987), to discuss the results of the CDAA study.

(116) Dr. Bengu also attended an number of consultations and meetings during the past year including:

* The Church and Liberation Consultation, Bulawayo, Zimbabwe (November 1987), several objectives of which were to provide an opportunity for information sharing and discussion on the root causes of the conflict and the refugee problem in Southern Africa, to consider ways and means of developing a South-South cooperation and communication of churches, and to discuss and evaluate a search for alternative development;

* LWF Consultation of the Theology of a Just Peace, Bad Boll, Federal Republic of Germany, (December 1987), hosted by the Department of Studies and where a paper on "Peace through Justice" was presented;

* meeting of the LWF Committee on Theological Education in Africa, Harare, Zimbabwe (January 1988), hosted by the Department of Church Cooperation, where a paper on "The importance of integrating social and development concerns in theological education in Africa" was presented;

* the ANC-sponsored International Conference on "Peoples of the World Against Apartheid for a Democratic South Africa," Arusha, Tanzania (December 1987), where Dr. Bengu, Bishop Kolowa of the Evangelical Lutheran Church of Tanzania and several others representing the LWF, helped prepare a statement which was presented in plenary by Bishop Kolowa; and

* participation at the LWF/WS Field Director's Meeting in Jerusalem (May 1987), where a presentation was made on the "Impact of the Study on the Root Causes of Hunger and Food Insufficiency in Africa on LWF/WS work" and was discussed.

(117) An important first for ORSA in 1988 was the initial meeting of the ORSA Extended Staff at Harare, Zimbabwe on January 28 and 29, 1988. The concept of using the services of the extended staff in India, Zimbabwe and Brazil was developed at last year's ORSA Advisory Subcommittee meeting and later approved by the 1987 Commission meeting. Those participating in the ORSA Extended Staff meeting from three continents identified a number of areas of concern and emphasis for 1988 and 1989, which are described in detail in Dr. Bengu's report to the Commission.

(118) The Office for Research and Social Action maintains an on-going involvement in the activities of the UN Special Committee on Development. The Secretary for Research and Social Action was once again elected as chairperson for this committee for another three year period.

(119) The Seventh Session of the United Nations Conference on Trade and Development (UNCTAD VII) was held in Geneva from July 9 to August 3, 1987 and ORSA played a prominent role in NGO activities related to it. The Oslo preparatory meeting for UNCTAD VII was mentioned earlier. At UNCTAD VII the LWF was represented by Dr. Bengu, Dr. Michael Kinze and four other persons.

(120) Even though the Conference reached no agreement on the specifics of trade, finance and development questions, there was an overall agreement which indicated a change in the atmosphere of the negotiations of these issues.

(121) The working relationship between ORSA and the UN's Food and Agriculture Organization led to it being invited to participate in a meeting which was held in Rome, January 31-Feb. 3, 1988, to discuss a study that was conducted by the FAO on the negative images of Africa which developed during the fund-raising communication process for the drought victims. ORSA was represented by Rev. Joao Biehl of the Evangelical Church of the Lutheran Confession in Brazil who is ORSA's extended staff colleague in Brazil.

(122) Arrangements are currently underway for the International Conference on Third World Debt to be held here in India later this year under the sponsorship of the UELCI and LWF/WS. This meeting, which was postponed from last year will take place in Madras during the first week of November.

(123) Two Church and Liberation consultations are planned to take place in Bulawayo, Zimbabwe, during the first two weeks of October 1988 through ORSA extended staff. From the Church and Liberation consultation which took place in November 1987 in Bulawayo, both the Evangelical Lutheran Church in Southern Africa and the Evangelical Lutheran Church in Zimbabwe, the ANC and representatives of the LWF recommended that for 1988 there would be two meetings - one only for the Lutherans and the other to be ecumenical, covering the whole of Southern Africa.

(124) In June 1988, the Tanzanian side of the Tanzania/US Roundtable on Development will be concluded. The team will spend the whole month of June in Tanzania. The study is proceeding according to schedule. The team was augmented to three persons from Tanzania and the U.S. A progress report is to be made at this meeting.

5. Personnel and Legal Services

(125) My colleague Claus Dölling reports that the number of national staff serving in the World Service's 21 overseas programs is now 5,600 and that with 109 international staff members, the proportion of expatriate staff of 2 percent remains at the same level as in previous years.

(126) Although 42 members of the international staff have extended their service with LWF/WS, the Office for Personnel and Legal Services had to deal with 59 new requests for staff and screened 360 new applications in order to meet the staffing needs through staff replacement and the filling of new posts which had arisen in the course of program implementation.

(127) In order to meet human needs effectively it has been necessary to recruit and assign additional international staff with special technical and management skills to several of our field programs. Thus we have assigned three new staff members to Mozambique including a relief coordinator. In neighboring Swaziland and Zambia additional staff were assigned to assist refugees from Mozambique in

those countries. And we hope to be able to send new staff with management experience in agricultural development and training in the near future to our new program in Angola.

(128) In Central America and the Caribbean we have recently strengthened our staff by assigning an assistant coordinator based in Santo Domingo to the Haiti/Caribbean program and by sending an assistant program officer to San Salvador.

(129) While we were able to double the employment, amongst our international field staff, of persons from developing countries in comparison to the preceding year, we were not as successful in increasing the appointment of women in the World Service field programs. More efforts have to be undertaken to remedy this imbalance.

(130) As in previous years, mention must be made of the worsening security situation in many countries where LWF/WS is operational. In May last year a small aircraft, which had been chartered by World Service on behalf of the Presbyterian Church of the Sudan to bring urgently needed medical supplies from Khartoum to Malakal, was shot down by rebels after take-off in Malakal, killing all 13 passengers including an LWF/WS Sudanese staff member. In the first days of January an LWF/WS landrover in Kampala was fired at by bandits, wounding one staff member and a visitor in the legs. And in February two Ugandans assisting in the LWF/WS West Nile program in Uganda were caught in an ambush and lost their lives.

(131) As regards the staffing situation in Geneva, I am happy to report that in September last year our former Commissioner, Mrs. Kaanaeli Makundi, was able to take up her post as Secretary for Liaison and Interpretation in our Office for Service Programs. And in mid-February Mr. Peter Tyler, our former Finance Coordinator in Dar es Salaam, commenced his assignment as Secretary for Finance and Administration in Geneva, succeeding our late colleague, Harry Renno, who died suddenly on September 10, 1987.

(132) In the discharge of its mandate LWF/WS needs the services of qualified men and women committed to the task of Christian diaconic service. In the recruitment of such personnel we very much rely on our Related Agencies and other agencies to whom I should like to express our appreciation for their generous support.

6. Office of Project and Program Evaluation

(133) After the Commission meeting in April 1987 the following evaluations were carried out by LWF/WS:

* village water supply, Seribudolok, Indonesia (CDS), from June 4-9, 1987;

* the integrated rural development program for weaker sections, Orissa, India (CDS), from June 15-21, 1987;

* the LWF/WS El Salvador service program, including the CDS project at San Jorge, from September 22-October 1, 1987; and

* the LWF/WS Kampuchea program, from March 3-13, 1988.

(134) The above evaluations were implemented with the participation of the Secretary for Project and Program Evaluation. The office assisted with the preparation of the Singida Drought/Water Project (Tanzania) evaluation held from September 28-October 2. Further assistance was given to the evaluation of the Northern Shoa Soil and Water Conservation Project in Ethiopia in November 1987. This office also helped to prepare the visit of an international World Service/CDS team to Cameroon.

(135) After some preparatory work, the evaluation of the schools in Namibia was canceled, due to the fact that no visas were received. The LWF/WS Sudan program evaluation, foreseen for November 1987, was canceled because of the disturbed situation in that country.

(136) New Criteria for LWF/WS Project and Program Evaluations will be discussed during this meeting. The LWF/WS country programs are now adopting the new Planning and Monitoring System and so far the results are helpful. This system was once more discussed during the consultation for Field Directors/Representatives in Jerusalem in May 1987 and at a recent seminar in Ethiopia for the field staff.

7. Communication and Documentation

(137) My colleague, Dennis Frado, participated in an NGO Conference last May in Sweden in advance of the UN Conference on Disarmament and Development. Dr. Bengu also attended the NGO meeting. Dennis then attended the UN Conference itself in August-September 1987 along with Dr. Paul Wee, the Assistant General Secretary for International Affairs and Human Rights. His report was shared with you in November last year.

(138) In his work as chairperson of the International Council of Voluntary Agencies' (ICVA) sub-group on food issues, Dennis Frado has maintained close contact with the International Fund for Agricultural Development in Rome concerning possible future operational activities with that agency.

(139) Among the on-going activities in which he is involved are the preparation of the annual Statement of Needs requests, the LWF/WS "Partnership" paper, liaison with the U.S. Lutheran churches with regard to funding, and liaison with the Lutheran World Information news service in the Department of Communication with respect to news stories and concerns of World Service.

(140) In his capacity as chairperson of the Interdepartmental Staff Committee on Social and Economic Justice, he will be devoting considerable time and attention to a draft paper on international

debt in cooperation with Dr. Bengu, Mr. Franklin Canelos of CDS and the other members of the committee. This paper is being developed jointly by the staff committee members for consideration this June by an agenda committee of the LWF Executive Committee. It is also likely that this important issue will be a matter of continuing concern in the LWF at the LWF Eighth Assembly in Brazil.

(141) Another area of his involvement has been with computerization and telecommunications activities as they affect our work in Geneva and in the field offices. In Geneva Dennis and other colleagues are examining ways of improving our communications capabilities, such as more efficient use of our computers with our telex facilities and ways to use computerized materials for producing the Statement of Needs in collaboration with our field programs. Another help that computerization might bring is responding to the numerous questionnaires and surveys we receive from UN and other agencies about our activities.

(142) He has been also involved in discussions about a possible Management Information System on Projects being considered by the LWF Office for Finance and Administration to keep more efficient track of project activities, assurances and payments, and help produce the data needed for the Abbreviated Analytical Statement of Needs.

8. Material Aid

(143) The material relief and distribution report later in our agenda as exhibit 3.6. again reflects the existing needs for basic items, i.e. food, clothing, shelter and other items in Africa, Asia, Latin America and Eastern Europe. Table 1 shows that last year our LWF/WS partner agencies in Europe and North America shipped altogether commodities worth US $ 38 million to areas of great need.

(144) Also this year, table 2 shows that LWF/WS field programs in Africa and Asia received and distributed much needed commodities worth almost US $ 14 million within their activities.

(145) These figures also reflect the increasing response to the prevailing drought situation in some African countries, as well other areas of the world where LWF/WS field programs are assisting people in dire need of material support.

9. Resettlement

(146) LWF/WS has continued to assist Lutheran churches as they counsel, minister and resettle uprooted people - refugees, immigrants, asylum seekers, and undocumented persons.

(147) Catherine Feller of our LWF/WS resettlement office reports that the Lutheran Immigration and Refugee Service (LIRS), based in New York, resettled 5,600 refugees, migrants and unaccompanied minors to the United States in 1987, mainly from Indochina, Eastern Europe (including the Soviet Union), Ethiopia, Afghanistan and Near East,

which means that LIRS continues to accept refugees at the rate of 10% of all refugees resettling to the U.S.A. Since 1975, the number of sponsors in the Lutheran network has exceeded 6,000 and they have resettled more than 80,000 refugees in the U.S.A. This year LIRS helped Lutheran social service agencies and other affiliates to screen an expected 52,000 new aliens who have been permitted under a new immigration law to seek legalization of their status and remain in the United States.

(148) During the past five years, World Service has also facilitated financial grants of governmental and intergovernmental funds to LIRS, Canadian Lutheran World Relief (CLWR) and our office in Australia, valued at US$ 12 million in connection with their resettlement efforts.

(149) Canadian Lutheran World Relief has been instrumental in placing 300 refugees during 1987 in Canada. In addition LWF/WS, together with CLWR, has started a joint Refugee Integration Program to assist refugees from all over the world find a new home in Canada.

(150) In addition, LWF/WS Australia has provided A$ 50,000 in loans for 100 new families in 1987 in that nation.

10. Progress Report on the draft World Service "Partnership" Paper

(151) As it is a part of the style of the LWF and also of World Service, LWF/WS cooperates with the LWF member churches wherever it works. Yet, it is evident that in a number of World Service operational programs, this partnership must be intensified. Some of the programs have grown rapidly under the demands of the great needs being served, and the member church has often been justifiably preoccupied with its own situation. It has been and continues to be an ongoing challenge for LWF/WS to work more closely with the LWF member churches where the department has operational programs.

(152) In World Service programs, operational work is initiated by the Commission on World Service only following a request from one or more of four bodies: 1) an LWF Member Church; 2) a Christian Council; 3) the government of the nation concerned in Asia, Africa or Latin America; and 4) in some instances, the Office of the United Nations High Commissioner for Refugees (UNHCR). During the past several years, together with the several churches concerned, Letters of Understanding have been developed between member churches in India, Peru, Ethiopia and Zimbabwe and LWF/WS to help plan, follow-up and when possible assume the responsibility for operational work carried out by World Service on a time-limited basis.

(153) Under this arrangement, the churches concerned also consider and endorse their respective World Service Statement of Needs requests, prior to their being submitted to the Commission. It is LWF/WS' firm intention that similar Letters of Understanding should be established for operational programs in other nations where there

are LWF/WS operational programs and LWF Member Churches. At present this form of partnership is being developed by member churches with World Service through such Letters of Understanding in El Salvador, Jerusalem/West Jordan and Swaziland.

(154) Meanwhile, LWF/WS has and will only continue to engage in operational service programs in emergency, refugee or endemic need situations, which are beyond the capacity of local churches and/or Christian Councils to cope with unless external aid and staff are provided.

(155) Since late 1985, at the request of the LWF General Secretary, World Service has been preparing a draft paper entitled "LWF/WS Programs - Reflections on Christian Witness and Partnership in Service." This paper reflects upon World Service programs in relation to present and new forms of partnership between the LWF member churches and LWF/WS.

(156) World Service very much welcomed the responses and reactions to this perspective by the other LWF departments when it was discussed at three Cabinet meetings in 1986, 1987 and 1988.

(157) The paper was submitted to the Commission on World Service in April 1987 for discussion and guidance. After a lively discussion the Commission requested that another draft be presented to the 1988 Commission meeting.

(158) At our annual 1988 meeting with World Service Related Agencies just four months ago in Geneva, a number of additional suggestions were received, which were shared with the LWF Cabinet in March and in April with the Commission on World Service.

(159) The 1988 Commission meeting then devoted one half-day of its deliberations to a draft of the World Service "Partnership" paper. The participants offered numerous oral and written comments at that meeting, including a proposal that a revised outline be utilized. It was the Commission's recommendation that the paper be reconsidered by the Commission at its 1989 meeting, incorporating many of these helpful suggestions.

(160) Following consideration and action by the Commission next year, it is planned that this important paper will then be presented to the LWF Executive Committee for its consideration.

(161) After the LWF Executive Committee has discussed and acted upon this document, it is our hope that it will be used as a working paper on the partnership issue for the LWF Eighth Assembly in Curitiba, Brazil in 1990.

[27.4.88]

Gene R I E S
Director, LWF/WS

Recommendations from the Commission on World Service to the LWF Executive Committee

(1) The Commission urges the LWF Executive Committee to encourage the Member Churches, on a humanitarian basis, to follow-up in an appropriate way the Commission's concern for the on-going suffering and needs of the Kampuchean people due to the prevailing non-recognition of the present Kampuchean government.

(2) The Commission asks the LWF General Secretary to take an initiative with the World Council of Churches with a view toward developing a common approach on behalf of Central American refugees in the United States.

(3) Noting that the matter of international debt and indebtedness is a major cause of injustice and impoverishment,

that development projects and programs which do not address the need for changes in the economic order increasingly become irrelevant, and

that the international debt crisis should become a priority for the LWF now and through the next Assembly,

the Commission on World Service

commends the fact that the international debt crisis will be discussed at the 1988 Executive Committee meeting,

urges ORSA staff be present at that meeting due to their long-standing concern and involvement with this issue, and

urges that, following the 1988 Executive Committee meeting, the draft working paper on the debt crisis be shared with the LWF Member Churches as an interim document on the issue. The results of the UELCI-sponsored Third World Debt Conference (Madras, November 1988) also should be sent to the Member Churches as well as be incorporated into a final draft statement on the debt crisis which would be discussed at the Eighth Assembly at Curitiba.

(4) The Commission on World Service reaffirms recommendations 1.1. through 1.1.4. from the 1987 meeting of the Advisory Subcommittee for ORSA i.e.:

"1.1. The Commission on World Service recommend to the Executive Committee that a future committee to plan the Eighth Assembly give attention to the Seventh Assembly resolutions concerning social and economic justice and subsequent actions by the Commission on World Service on this subject, and that, as the next Assembly Committee carries out its work, the committee suggest to the Member Churches and related agencies how they might prepare, through a process

of study and sharing, recommendations leading to :

1.1.1. A consensus on a working statement on the causes of growing global economic injustice;

1.1.2. A strategy to bring about "radical changes in the world's economic systems" as resolved at the Sixth Assembly;

1.1.3. A self-analysis of the involvement of the churches and in socio-economic and political injustice; and

1.1.4. A process of surveying their resources, including assets and income, and developing a plan for the just, equitable sharing of those resources among the member churches, to be presented to the Eighth Assembly.

This preparatory process should begin at least 20 months prior to the Assembly."

regrets that these recommendations have not yet been implemented,

requests the Executive Committee's Committee on the Assembly and the Staff Committee on the Assembly to take up these matters, and

requests the General Secretary to initiate this process of study and sharing as soon as possible by writing to the Member churches. With ORSA's assistance, the Member Churches reactions would be analysed and shared with the Member Churches with a view toward preparing a common LWF Statement on these matters at the Eighth Assembly.

REPORT OF THE WS/CDS DIRECTOR TO THE LWF EXECUTIVE COMMITTEE

1. As this time there is a special system in dealing with the reports from the different LWF Commissions, namely in agenda committees, it might be helpful to provide a brief overview on the CDS mandate, procedures and aims.

   CDS, according to its Criteria, is AN INSTRUMENT OF THE LUTHERAN CHURCHES IN THEIR COMMITMENT TO DEVELOPMENT WORK IN GLOBAL PARTNERSHIP AS A SIGN OF THEIR CHRISTIAN WITNESS AND SERVICE TO THE WHOLE HUMAN BEING.

2. The Criteria and Guidelines have been revised by many partners South and North some years ago and were accepted by the Commission on World Service in May 1985. While projects and plans are reviewed from many different churches and countries in Africa, Asia and Latin America, care has to be taken to be both faithful to the overall criteria and to do justice to each project in its given context and socio-political situation. The CDS Governing Committee has always tried to exercise this faithfully with responsible flexibility.

3. The enabling function of CDS is supported on many different levels through :

   a) development offices in Africa, Asia and Latin America in 16 different countries, all of them under direct supervision of a Lutheran church, some of them with financial assistance through CDS

   b) the services of CDS consultants in the fields of water, health, general studies and evaluations

   c) four area secretaries in Geneva, three of which are from developing countries

   d) an LWF Interdepartmental Committee on CDS, composed of colleagues from all other LWF departments as well as the General Secretariat under the chairpersonship of the LWF Comptroller. This committee makes a recommendation for every project submitted to the CDS Governing Committee. In addition, it is authorized to take a decision on projects up to $ 2o,ooo. If they qualify, these can be paid immediately from the Rural Development Fund, otherwise they can be submitted as "small projects" to funding agencies. All agencies have now speedy procedures for small projects

e) the CDS Governing Committee which decides for every project above $ 2o,ooo whether it can be included in the CDS Project List, if it should be deferred or rejected. (See enclosures) Of eight members on this committee, five are from developing countries and two are women

f) related agencies who have positively responded over the years to the projects on the CDS list. There is an average of 35-45 major projects on the agenda of each meeting - every 6 months . The largest number of projects is now in the category of integrated rural development, water, agriculture, etc, and all these are people-oriented and urgent. Therefore, the bi-annual meeting of the Governing Committee and even more frequent meetings of the agencies assure relatively timely funding. Most of these funds are strictly earmarked for church-related development work.

g) an Implementation Desk that handles 25o-3oo projects at any given time and assures the project carriers of prompt transfers of funds which have to be called forward from the donors before they can be sent overseas. In addition, great efforts are made towards regular reporting and accounting. When problems come up in the implementation, the desk makes every effort to search, in close contact both with the applicant and the funding agencies, for possible and viable solutions.

h) South-South exchange, workshops, training on the same continent in tailor-made programs, exchange of experts from sister-churches or abroad on new or innovative methods, e.g. biogas, solar- hydro-power and other renewable energy, etc.

i) external evaluations with full participation from people from the country concerned, neighbouring countries, a member from the CDS Governing Committee as team leader, related agencies. This service is under the general supervision of the WS Evaluation Desk.

4. One fact of that should be mentioned particularly is the close cooperation within the Department of World Service. There are constant efforts to follow the same principles in development work, be it for the Operational Service Programs or in CDS projects. CDS has been consulted and involved when the Letters of Understanding were drawn up e.g. in Ethiopia or Zimbabwe. In both countries the church has a great capacity to carry out its development projects, but it is often very helpful, to e.g. be able to draw on certain facilities and technical expertise.

5. The fact that CDS projects are not on the Statement of Needs and that the Governing Committee meets twice a year allows for a great deal of flexibility and makes it in fact possible to respond to many challenges from member churches quickly. This can be rehabilitation projects like the ones in Ethiopia

following a drought; it can be model projects like the Integrated Development Program for Weaker Sections in Orissa, India, which looks for solutions for the most underprivileged groups together with the people concerned. It can be an overall plan for the total work on the agricultural sector in Cameroon and a review of the past and plans for the future together with the church and the mission partners.

6. It includes evaluations of the total development work in a church like the one conducted by the Malagasy Lutheran Church some years ago, and a masterplan for the years to come. It means support to the churches in South Africa and Namibia which guarantees the freedom to teach and heal in their own facilities like the church schools and hospitals in Namibia, help for children who suffer under the apartheid system in South Africa. In the Philippines, in Latin America, and elsewhere, projects address the root causes of poverty and injustice, and should help to liberate oppressed groups. Water as a source for life has high priority.

7. The CDS Governing Committee had the privilege to meet in different countries and thus witness both the engagement of the churches and also learn about the general context into which projects are placed. Since I reported last time (on the exciting event to gather in Indonesia, to meet all Indonesian churches there as well as guest churches from the region), we were invited in December 1987 to the German Democratic Republic. The last meeting which just took place from May 31 - June 2 was held near Geneva. For the December 1988 meeting we are invited to Argentina.

8. The CDS Governing Committee has decided to invite guests from the churches in Bolivia, Uruguay, Paraguay, Chile and Brazil and we are very much looking forward to this encounter in Latin America. The Governing Committee has met before in Brazil and Venezuela.

9. There have been the following evaluations, events or special studies:

   a) Evaluation of Village Water Supply Seribudolok, Indonesia June 4-9, 1987

   b) Evaluation of the Integrated Rural Development Program of Weaker Sections, Orissa, India, June 15-21, 1987

   c) Team Visit to the Agricultural Projects of the Evangelical Lutheran Church of Cameroon, September 4-22, 1987

   d) Participation in the Pastoral Consultation on Aids in Kaiserswerth, FRG, March 21-25, 1988, as well as participation in consultations in Tanzania for the ELCT AIDS-program in December 1987 and January 1988

e) Participation in CCPD Latin America Network meeting in Cuba, April 19-27, 1988

f) Participation in Consultation of all Partners of the Evangelical Lutheran Church in Cameroon, Ngaoundéré, April 26 - May 5, 1988.

g) Participation in the Standing Working Group of the Ethiopian Evangelical Church Mekane Yesus, Addis Ababa, May 1o-17, 1988

1o. Four evaluations are planned this summer or fall: one in Colombia from June 17-July 8, one in Chile from September 26 -October 1, one in Paraguay from October 2 - 8, and the last one in Bolivia from October 9-18, 1988. In all cases projects are concerned which are on-going and for which an interim funding has been provided.

11. A topic of special importance has become the question as to which projects are considered long-term, whose responsibility the on-going operating costs are, and when and in which way they may be handed over to a church, a government or a local organization. A special meeting was called by CDS on February 1o and 11, 1988, in Geneva. Some participants came from Africa and some from related agencies. A first working paper was established and recommendations in two parts:
I."Importance and value of setting a time-frame"
II. "What is needed to come to a time-frame for already on-going projects."

This is to be seen as a start for a process in which all partners, South and North, will have to be engaged.

12. Almost all of the measures and reflections described earlier arise in one way or the other through the projects that are constantly being submitted to CDS. At any time there are some 8o-1oo pending projects, that is new applications. Some forms are filled in quite complete, others require a good deal of further inquiries, correspondence or in some cases visits by the Area Secretary before they are ready for submission to the respective committee. Behind each project are human beings, suffering, full of expectation or frustrated and without much hope for the future. They look to the churches not only for spiritual salvation, but also help in physical distress.

13. From September 2-7, 1988, for the first time 18 development officers from Lutheran churches in Asia, Africa and Latin America will meet with CDS in Geneva. In a participatory way they are to discuss and search for answers to questions like

a) what are the main challenges for your church and your country, and what do you think are global challenges for all churches?

b) what do we understand by development?

c) how can one measure if a program has been successful, what criteria have to be used?

d) who decides on priorities, the North or the South?

e) how does social transformation happen and what is the result of it?

f) how is a concept developed, how can planning be improved, do projects increase your dependency, is self-reliance an illusion?

14. We firmly believe that only in full and frank partnership can we come closer to the solution of some of these problems.

We are grateful that the present working style of CDS allows direct contact with 46 churches South and North; adoption of project size and volume according to the needs and capacity of churches; speedy action when the problems of the poorest of the poor, advocacy or people's parti-cipation are at stake, and dialogue with all partners when necessary.

We are thankful for the confidence and cooperation that we have experienced in this joint effort to serve in global partnership.

Christa Held

Encls.
CH:ro / 13.6.1988

APPROVED PROJECTS

ARGENTINA P 119	Office for Development and Social Concerns	US$	21.200
BANGLADESH P 23	Participatory Community Development Program of BNELC (1988-90)	US$	42.610
BOLIVIA P 85	Training of Agricultural Promoters, La Paz Region, Second Phase	US$	1o7.65o
BRAZIL P 28	Grant to IBASE	US$	1oo.ooo
CAMEROON P 92	ELCC Agricultural School at Meng, 1989 - 1991	US$	181.000
CAMEROON P 91	Continuation of Meng Agricultural Center, 1989-1991	US$	120.000
CAMEROON P 97	Continuation of Mbé Agricultural Center, 1988/89-1990/91	US$	79.870
CAMEROON P 98	Rural Development Program, Fokpayono, 1988/89-1990/91	US$	314.420
CAMEROON P 96	Poli Agricultural Program, 1989 - 1991	US$	197.500
CAMEROON P 24	Assistance to Development Department of FEMEC	US$	30.000
COLOMBIA P 129	Integrated Development Project for 8 Tribal Communities in Mochuelo	US$	62.665
CHILE P 31	Vocational Training in Quilpué	US$	99.500
ETHIOPIA P 73	Women's Multipurpose Training Centre	US$	97.480
ETHIOPIA P 90	Comprehensive Rural Development Program, Kambatta-Hadiya 1988/89 - 1990/91	US$	981.000
ETHIOPIA P 6	Wallia Low Cost Housing Project	US$	220.620
EL SALVADOR P 49	Integrated Development Project, San Jorge	US$	220.000
GLOBAL P 127	Continuation of Consultancy Services for Evaluations and Related Studies, 1988-1990	US$	160.710
INDIA P 63	Kathalguri Weaving & Tailoring School Project	US$	5o.ooo
INDIA P 67	National Lutheran Health & Medical Board, Salur	US$	36.880

INDIA P 14	Integrated Rural Development of Weaker Sections - Phase III July 1988 - June 1991	US$ 1'553.000
INDIA P 118	Maternity Block & Extension in Community Health Center, Vriddachalam	US$ 49.145
INDIA P 60	Furniture and Laboratory Equipment for Higher Secondary School, Grahampur	US$ 24.710
MADAGASCAR P 8	Development Office of the Malagasy Lutheran Church, 1988/89 - 1990/91	US$ 97.180
NAMIBIA P 9	Women's Work, UELCSWA, 1988 - 1990	US$ 55.440
NAMIBIA P 35	Martin Luther High School, 1988 - 1989	US$ 708.400
NAMIBIA P 29	Oshigambo High School, April 1988 - March 1990	US$ 416.000
NAMIBIA P 72	Renovation and Extension of Hostels	US$ 270.140
NAMIBIA P 4	Operational Budget of the Lutheran Medical Mission (LMM) April 1988 - March 1989	US$ 782.650
NAMIBIA P 122	Legal Aid Fund, 1988	US$ 193.000
PAPUA NEW GUINEA P 136	Workshop Training Center at Lutheran Technical Services, Goroka	US$ 108.760
PHILIPPINES P 111	Office of Development and Social Concerns, Lutheran Church in the Philippines up to	US$ 41.700
PHILIPPINES P 121	Immanuel Lutheran Technical High School	US$ 650.000
TANZANIA P 128	Loan Fund for Grinding Mills	US$ 50.000
TANZANIA P 7	Karagwe Secondary School, Phase II	US$ 700.000
CHILE P 37	Diaconic Fund for Legal and Humanitarian Assistance	US$ 30.000
ETHIOPIA CDS 1260 Add.	Additional Request for AIRA Hospita and School	US$ 677.700
MALAYSIA CDS 1302	Woodworking Machines for NAIT Complex, Kuala Pilah	US$ 653.600
TANZANIA P 5	AIDS Control Program of the ELCT	US$ 300.000

FIFTY THIRD MEETING OF THE CDS GOVERNING COMMITTEE

CHAVANNES-DE-BOGIS, SWITZERLAND

MAY 31 - JUNE 2, 1988

APPROVED PROJECTS

ARGENTINA P 40	Hospital Equipment Obera	US$ 23.000
BRAZIL P 126	Social Center "Ceilandia" Brasilia	US$ 77.000
CENTRAL AFRIC.REP. P 153	Village Development Program of ELC-CAR, Phase II 1989 - 1991	US$ 79.700
COLOMBIA P 72	Carpentry and Cabinet Making Workshop, Nazareth	US$ 72.850
COLOMBIA P 132	Sewing and Weaving Training for Women, Bucaramanga City	US$ 60.900
ETHIOPIA P 152	Micro Hydro Power Program, Phase II	US$ 261.750
ETHIOPIA P 32	Literacy Campaign EECMY, 1988 / 89	US$ 234.395
ETHIOPIA P 24	Renovation of a School Building and Teachers Residences, Dembi Dollo	US$ 47.040
ETHIOPIA P 124	Wama Hagello Rehabilitation and Rural Development Project,	US$ 250.000
ETHIOPIA P 137	Nunu Kumba Rehabilitation and Rural Development Project,	
INDIA P 79	Dining cum Meeting Hall at Kumarikata Mission	US$ 20.500
INDIA P 63	Continuation of Socio-Economic Development Project, NELC (Interim Funding,1989-June 1990)	US$ 42.000
INDIA P 64	Continuation of Agricultural Integrated Development Project, Kaerabani (Interim Funding 1989 - June 1990)	US$ 200.300
INDIA P 69	Program on Addiction Concers	US$ 33.920
INDIA P 74	Agricultural Rehabilitation for Marginal Farmers, Mannimala	US$ 76.200

INDONESIA P 53	Water Systems and Irrigation in 16 Villages		US$ 107.740
NAMIBIA P 36	English Medium Project, Katutura		US$ 42.810
PAPUA NEW GUINEA P 146	Continuation of Yangpela Didiman Project, 1988 - 1991		US$ 360.995
PAPUA NEW GUINEA P 147	Continuation of Teptep-Tapen Integrated Development Project, 1989 - 1991	up to	US$ 58.180
PAPUA NEW GUINEA P 59	Renovation of Gaubin Hospital and Purchase of New Equipments		US$ 129.400
PAPUA NEW GUINEA P 55	Nurse Aids Training School Dormitory at Braun Health Center		US$ 165.100
SOUTH AFRICA P 4	Lobethal Crêche and Pre-School		US$ 22.015
SOUTH AFRICA P 28	Extension of Central Diocese Center, Soweto		US$ 570.930
SOUTH AFRICA P 112	Goedverwacht Water Scheme	up to	US$ 100.000
TANZANIA P 66	ELCT Development Office, 1989 - 1991		US$ 40.150
TANZANIA P 51	Tractor and 2 Motorcycles for ELCT Junior Seminary Farm, Morogoro	up to	US$ 24.500
TANZANIA P 62	HIV-Screening Tests at the Kilimanjaro Christian Medical Center (KCMC), Phase II		US$ 30.000
GLOBAL P 200	Request for Evaluations and Feasibility Studies		US$ 60.000
PAKISTAN P 67	Continuation of Health Care Project, Risalpur		US$ 79.600
SWAZILAND P 61	Mbabane Secondary School		US$ 350.000

Report from the Agenda Committee for the Reports related to the Commission on World Service

(1) The Director of the Department of World Service lifted up seven major challenges facing the Department. Five of these concerned geographical areas -- Kampuchea, El Salvador, Ethiopia, Jordan-West Bank, and the Caribbean program for Haitians -- and two concerned topical matters -- the LWF strategy relating to assistance and action with member churches, Christian Councils, governments and intergovernmental organizations in the Frontline States; and the development of the paper on LWF/WS partnership, primarily with Member Churches.

(2) The Director of the Department's Community Development Service (CDS) gave an overview of how CDS functions, including the criteria for CDS projects and the role of its Governing Committee, and its recent activities. She drew particular attention to evaluations and a first working paper which contained recommendations about the importance and value of setting time-frames for projects and how to establish them for projects already being implemented.

(3) The LWF/WS Secretary for Research and Social Action highlighted examples of the work of his office, primarily in the Southern Hemisphere. He stressed its engagement in participatory research and development education. He noted especially the process of integrating a technicist approach in development projects with an approach which stresses social transformation, an example of which is currently underway in Zimbabwe. He also mentioned the conference held in November 1987 to implement further in operational Service programs and CDS projects some of the key findings of the CDAA study on the Root Causes of Hunger and Food Insufficiency in Africa.

(4) In the discussion which followed some of the major points raised included:

-- the dichotomy between diaconic work and other mission activities of the church;

-- the initiation of Letters of Understanding, about which varying views were expressed;

-- the development of the paper on partnership;

-- the contrast between words and deeds -- good policies and imperfect implementation;

-- the roles of agencies and churches;

-- the question of what constitutes a sharing community;

-- the use of governmental (state) funds, about which there were differing views;

-- recruitment policies and practices regarding expatriate personnel in field programs;

-- the promotion of self-reliance in project activities;

-- the linkage needed between macro-oriented thinking and micro-projects; and

-- the practice of bilateral and multilateral approaches and how they effect the development work of the Member Churches from their perspective.

(5) The Committee concurred with recommendation 1 as found in Exhibit 9.2.1. and requested the Director of provide a more detailed oral explanation to the background on the matter for the subsequent Executive Committee discussion.

(6) The Committee discussed recommendation 2 and noted acute refugee situations in other parts of the world, especially in Europe and Africa. It was felt that consideration should be given to a discussion of refugee policies and the root causes of refugee problems worldwide at a future Executive Committee meeting. The Committee then agreed to forward recommendation 2 to the Executive Committee for its consideration.

(7) The Committee noted that recommendation 3 would be taken up in the context of agenda item 10.6. and by its agenda committee.

(8) The Committee discussed recommendation 4 and noted that the Assembly Committee had also discussed the relevant portions and had referred those matters to the Staff Committee which will be asked to incorporate the debt issue into one of the four areas of concern. The Committee felt that, despite the time constraints, the process described in the last paragraph of the recommendation should be begun nonetheless. Because of the time factor especially, the Committee was aware that the common statement which was envisaged might not be completed in time for the Eighth Assembly. Bearing all of these factors in mind, the Committee therefore concurred with recommendation 4.

RECOMMENDATIONS FORWARDED TO THE LWF EXECUTIVE COMMITTEE FOR ATTENTION

by the

COMMISSION ON CHURCH COOPERATION
Meeting April 8 to 15, 1988

The following items are referred by the Commission on Church Cooperation to the Executive Committee for attention.

9.3.1 Report of the Director to the Commission on Church Cooperation (Exhibit 9.3.1)

INFORMATION ITEM

The report of the department director to the Commission on Church Cooperation appears as Exhibit 9.3.1.

9.3.2 Advisory Committee on Theological Education in Africa (Exhibit 9.3.2)

ACTION ITEM

At its first meeting in Harare, Zimbabwe, January 12 to 17, 1988, the Advisory Committee on Theological Education in Africa reviewed its terms of reference and proposed the following amendments:

1.4 The committee shall be appointed by the Executive Committee from nominations submitted to the LWF by its member churches in Africa. The work of the committee shall be related to all LWF departments through the Staff Coordinating Group on Theological Education.

Issues for Consideration

3.1 The self-understanding and role of the churches and theological education in the social, economic, political and cultural context of Africa today;

The committee learned that Ato Abebe Yohannes of the Ethiopian Evangelical Church Mekane Yesus (EECMY) had not been able to accept his appointment. The EECMY proposed that the Rev. Shiferaw Sadi replace him.

The Commission on Church Cooperation received the above proposals and

RECOMMENDED:

1) that the terms of reference of the Advisory Committee on Theological Education in Africa be amended as indicated above;

2) that the Rev. Shiferaw Sadi be appointed to the Advisory Committee on Theological Education in Africa.

9.3.3 All Africa Lutheran Churches Conference

ACTION ITEM

The All Africa Lutheran Churches Conference took place in Antsirabé, Madagascar from June 20 to 28, 1987. The Commission on Church Cooperation received the report of the conference. It noted with appreciation the concern of the African churches for the oppressed and supported the recommendation that the LWF promote a day of prayer and fasting for oppressed people.

RECOMMENDED: that the LWF fix a day of prayer and fasting on which all Lutheran churches all over the world will be united in prayer for oppressed people, date to be decided by the Executive Committee.

9.3.4 Youth Participation at the Assembly

ACTION ITEM

The Commission on Church Cooperation affirmed the need for a stronger participation of young people in the Assembly. It is hoped that the need might be met by setting a quota of 20% of young people among the delegates for the next Assembly.

Recognizing the possibility that such a quota might not be filled naturally in the process of nominating delegates, a plan might be devised whereby the quota is assured. One possibility might be that the Pre-Assembly Youth Gathering (PAYG) would have the authority to elect from its participants the remaining number of youth to meet the quota, provided they have received prior endorsement from their member churches for possible participation in the Assembly. Such endorsement could be secured for all participants during the nomination process for the Pre-Assembly Youth Gathering. Not only would this plan meet the 20% quota in the Assembly, it would strengthen the links between the Assembly and the PAYG.

RECOMMENDED: that a plan be developed which provides for a 20% representation of youth in the overall composition of delegates to the VIIIth Assembly, with consideration being given to alternate plans to meet the quota in case it is not filled naturally.

9.3.5 LWF Statement on Mission
(Exhibit 9.3.5)

ACTION ITEM

The Commission on Church Cooperation reviewed the Fourth Draft of the LWF Statement on Mission as revised by the Working Group assigned to develop the paper, which met in Geneva from March 4 to 8, 1988. The Commission made minor revisions to the text and suggested that the title of the document be: "TOGETHER IN GOD'S MISSION: An LWF contribution to the understanding of mission". The Commission heard reports that many LWF member churches

throughout the world have expressed their keen interest in and urgent need for an LWF document on mission theology.

RECOMMENDED:

1) that the Executive Committee adopt "TOGETHER IN GOD'S MISSION: An LWF contribution to the understanding of mission" as an LWF document on mission theology and endorse it for use as a contribution to mission theology on the ecumenical scene;

2) that the Executive Committee be requested to recommend that LWF member churches circulate this document for use in congregations, theological seminaries and other institutions for the education and training of church workers at home and abroad.

9.3.6 Palestinian - Israeli Issue

The Commission on Church Cooperation received the Report on the Palestinian-Israeli issue from the Minutes of the 1987 Executive Committee meeting and the Recommendations of the Working Group on the Palestinian-Israeli Issue, which met in Geneva from February 17 to 19, 1988, and noted with concern that no mention is made of the possibility of locating an LWF liaison officer in the Holy Land, as had been suggested already in 1982.

The Commission requested the Director of the Department of Church Cooperation to remind the General Secretary and the Executive Committee of the still open question of an LWF representative in the Holy Land.

LWF DEPARTMENT OF CHURCH COOPERATION

REPORT OF THE DIRECTOR

TO THE

COMMISSION ON CHURCH COOPERATION

1988

1. Introduction

(1) This is my first report to the Commission since I assumed my new duties on October 1, 1987. Because I am writing it after six months of being in office, the report will primarily be an attempt to reflect on the challenges facing the department at this time.

(2) During this transitional period, I have valued the support and cooperation of all my colleagues in Geneva. I would like to express my appreciation to the General Secretary and members of the cabinet, who have offered me a great deal of assistance. I would also like to to thank each and every one of the DCC colleagues for their remarkable display of understanding and patience during these past months, especially during the recent weeks of intensive preparations for this Commission meeting. I count myself fortunate to be part of such a collegial team.

(3) To my predecessor, Dr. Risto Lehtonen, I must offer a special word of gratitude. He made himself available to me for orientation with respect to functions and activities of the department and commission. His wealth of experience and knowledge prepared me for a rather smooth entry into the position.

(4) Finally, let me express my thanks to the commission chairperson, Dr. Dorothy Marple. Even in the midst of her own heavy responsibilities at home, she has always had time for consultation with me when requested. I have appreciated her counsel.

2. Interdepartmental Cooperation and Coordination

(5) Within the LWF there has been an increased emphasis on inter-departmental cooperation and coordination in recent years. Although these kinds of meetings often take up much office time, I believe that they are necessary for the planning of strategy and implementation of activities for the whole of the Lutheran World Federation.

(6) Staff committees for facilitating this have been appointed Committees related to LWF program areas include: Community Development Service; Education and Personnel Development; Social and Economic Justice; Southern Africa; Youth; Theological Education; China; Ethiopia; Latin America; Women; Europe. DCC staff is represented on all of these committees.

(7) In addition to these program-related committees, two new staff groups have been constituted as we move towards the VIIIth Assembly. One is a staff advisory group on restructuring. This group is to ensure staff input into the whole process of restructuring and is interfacing with the Executive Committee subcommittee on restructuring. The second is a staff assembly committee, which is giving a lead in the planning for the 1990 Assembly.

(8) I would also like to mention the role of the Cabinet in interdepartmental coordination. The Cabinet consists of department and unit heads in the LWF. We meet regularly for the purpose of sharing information and discussing matters of concern to the whole Federation. There is also a subcommittee of the cabinet which is assigned to oversee financial coordination. Minutes of the cabinet meetings are available to all staff members. I believe that we are able to strengthen our internal communication and cooperation through these meetings.

(9) There are also several interdepartmental committees of a different nature, but of great importance for the administration at headquarters. These committees include: job evaluation; computer service; computer application; housing. DCC staff is also represented on each of these committees.

3. Regional/Interregional Highlights

(10) Detailed reviews of regional and youth activities are given in the respective area and youth reports of this agenda. I need not repeat them in my report. I would, however, like to point out some regional and interregional highlights of our activities. In doing so, I will mention a few activities in which the department as a whole has been involved, as well as individual desks.

3.1 Africa

(11) The All Africa Conference of Lutheran Churches, held last June in Madagascar, addressed a number of issues facing this crisisridden continent. The problems of urbanization were at its focus. Urbanization causes many dramatic sociological shifts in all African societies. The churches must be equipped to meet the resulting challenges. An important and necessary step in this direction is to assess and understand the needs at hand. The CCC/DCC program on mission in cities and industrial areas in Africa is working on this concern.

(12) I believe that the churches in Africa represent a force with great potential for the restoration of African societies. To release this potential and overcome the various crises, however, leadership is needed at all levels - locally, nationally and regionally. Training of such leadership is vital for the churches. The CCC/DCC, through its involvement in the program on theological education and

leadership development in Africa, is making a humble attempt to do just that. The economic crises due to natural disasters, unjust economic patterns and political mistakes create a very difficult environment in which the church must witness and serve. The strengthening of ministerial formation programs is therefore important. I hope that this can continue to be seen as a priority area.

3.2 Asia

(13) As we are meeting on the Asian continent, it is my hope that we shall all gain some insight into the special minority situation of Asian member churches. There is something to be learned from their sense of missionary responsibility within their religiously plural contexts. Asia also provides us with several models of cooperative work in mission activities, e.g., India, Middle East, Taiwan.

(14) In November 1987, the Asian Church Leaders' Conference addressed many of the issues relevant to Asia today. These conferences seem to take on the important function of regional strategy planning, thus strengthening the Asian contribution to the life of the LWF.

(15) Asian member churches are in the process of assessing their needs with regard to urbanization. In the process, it is necessary for each church to understand its situation locally. Only after this step will creative regional cooperation become possible. It is heartening to note the seriousness with which this problem is being addressed in Asia.

(16) Leadership training is also vital to Asian member churches. The well-established program for the advancement of training and studies in Asia (APATS) is an important instrument for this, both regionally and interregionally.

3.3 Europe

(17) CCC/DCC activities in Europe have continued in spite of a vacancy in the post of Europe secretary. I have served as Acting Secretary for Europe and have been assisted by several colleagues in the work. I am happy that Dr. Tibor Gorog will soon join the staff as Europe secretary and that the work will again be back into full swing. At this transitional time, we should be reminded that the secretary for Europe is to serve all churches in Europe, including eastern, western and minority churches.

(18)) The divided continent of Europe offers its own unique challenges to the work of the LWF and its member churches all over the world. The continent has itself become a conspicuous mission field with its ethnic, religious and ideological pluralism and with the increase of secularism and individualism, which go against the traditional Christian view of life. These factors certainly challenge the churches in Europe as the situation is deteriorating rapidly. But this is not a concern of European churches alone. It is a major task of the LWF, and particularly the CCC/DCC, to call the attention of its entire constituency to these problems, so that others may be aware of their missionary responsibility toward the continent of Europe.

(19) We must continue to be sensitive to the needs and possibilities of minority churches, both in eastern and western Europe. These numerically small churches have many rich experiences to offer to the LWF family. We must continually seek ways to draw them deeper into the life of the LWF and develop structures where their contribution can make a meaningful impact.

(20) In Europe today the winds of change are blowing on the political front, the importance of LWF activities with respect to bridge-building between East and West cannot be overemphasized. The contribution of churches in facilitating exchanges and cooperation has been extremely important in this respect. These efforts will certainly continue in the DCC, in hopes that even as small as they are, they are making an important contribution towards peace and understanding.

3.4 Latin America and the Caribbean

(21) LWF activity in Latin America and the Caribbean has always had the character of assisting churches to grow in their proclamation of the Good News. In recent years the direction of this work has moved from establishing congregations and building projects towards Christian and theological education and mission activities. We see the member churches themselves going through a transformation process from their previous ethnic orientation growing out of their immigrant backgrounds to becoming churches active in mission. They are actively reflecting about their role within the LWF and setting their own priorities within their own contexts. Evidence of this trend can be seen through a quick glance at the titles of various regional workshops and meetings which have been convened there in past years, e.g., urban ministry, migration, theological education, debt crisis, etc.

(22) As the LWF member churches in Latin America seek their own identity we must continue to support them in their efforts. At the same time, we must recognize the unique gifts which they have to offer to the Lutheran family. They offer to the rest of us a fresh perspective on theology from a Lutheran standpoint as they participate in spreading the liberating Gospel to people, most of whom are poor. From an ecumenical point of view, the LWF member churches in the region also have something to offer, especially with regard to ecumenical dialog and cooperation with the Roman Catholic Church.

(23) The nature of CCC/DCC involvement in theological and Christian education programs in the region continues to be consultative and facilitative. Funds have been provided for special training opportunities, both in Spanish and Portuguese. In order to meet the needs of the churches, efforts are being made to facilitate the placement of Lutheran faculty members at ecumenical seminaries in the region; in the Caribbean, Central America and other Spanish-speaking countries. Special notice should be taken of the progress being made in Cuba in this regard.

3.5 North America

(24) The CCC/DCC contribution to the work of churches in North America seems to have been rather minimal in spite of their solid support of

our work over the years. It has been mainly limited to relationships with the world mission units of the churches. Now with new structures in both Canada and the United States, it could be timely to initiate new models of cooperation. Many burning issues in that continent are also international in nature, e.g., urbanization, migration, secularization. We need to identify areas in which our member churches there can participate as receivers in the life of the LWF, and not only as givers. In this light, then, the question of staff responsibility for North American matters needs rethinking, particularly at this time when new LWF structures are being considered.

3.6 Youth

(25) Since the structural inclusion of the LWF/DCC Youth Desk in 1981, the program has grown and matured considerably. It is an exciting area of work and apparently very much appreciated by all member churches. In addition to the vast range of activities supported by the Youth Desk, one of its important functions is to identify new areas of challenge to the churches.

(26) Youth are often referred to as the future generation of the church. This statement is not entirely correct. Youth are a continuously significant part of the church and must be included in the structures of leadership in the church. We must learn to listen to the voice of the youth and let it help guide our future. It is our duty as a commission to challenge member churches to integrate young people fully into the mission of the church. I must, however, commend this commission for its commitment to youth concerns and programs which it has displayed over the years.

(27) The whole question of spirituality among youth has recently received some attention in Europe. We hear the reports about the thousands of European and North American young people who become lost in their search for identity in traditional eastern religions, and member churches on all continents must assume responsibility for their pastoral care. One could ask what the pastoral responsibilities of the churches in Asia are, for example, with respect to the thousands of youth that have become religious refugees on that continent. Churches in Europe and North America should develop a common strategy together with churches in Asia for providing the much needed pastoral care for these vulnerable youth. It is certainly an area calling for a joint response. But the issues run deep. It is not just a youth question, but rather a family/worship question. The duty of the Christian family and the mission dimension of parenthood should be recongized. This is a challenge for each church in every location. How can we as the LWF make a contribution to this important issue?

(28) Another area calling for attention from churches are the masses of abandoned children in various places. I think especially of the Latin American continent, where this phenomenon has reached unbelievable numbers. According to recent statistics, in Brazil alone there are more than 30,000,000 abandoned children, and an estimated 40-45,000,000 on the whole continent. It makes one ask what churches are doing to aid these youngsters and to combat the problem. We know that churches in the region are actively involved in this work, but we need to ask whether it is the maximum that can be done. More information about the problem and the involvmement of

churches in dealing with this problem is needed before we come to any programmatic conclusions ourselves. But it is an area calling for cooperation among churches in all regions.

3.7 Interregional concerns

3.7.1 Exchanges between Churches

(29) The CCC/DCC has a special mandate to facilitate exchanges between churches. This has taken on various forms in the past. In the future I hope to see more concentration on the facilitation of South-South exchanges. We have a few current examples of this in progress just now, i.e., a Brazilian pastor in Cuba, Tanzanian and Zimbabwean in Mozambique, and an Indian professor in Cameroon, etc. Most of these so far have been regional exchanges. The potential in this field, both regionally and interregionally, is enormous. The churches themselves benefit from these exchanges and through them they are able to participate fully in the internationalization of mission.

(30) Resource sharing between churches is an area which always needs attention. One good existing model is the Lutheran Maritime Ministry Consultancy. Here the Evangelical Lutheran Church in America has made available to the whole LWF a valuable resource person who is actively engaged in the internationalization of maritime ministry. The mission dimensions of this ministry are certainly conspicuous. It is one area where churches in the Third World can also make a contribution towards the costs, simply by making available their facilities and hospitality to the consultant during visits.

(31) In the face of limited financial and human resources in the LWF, other such forms of resource sharing need to be sought which utilize the specific expertise of one church for the mutual benefit of all. The costs are not great and administrative coordination from Geneva staff is minimal.

3.7.2 Urbanization

(32) Since the Budapest Assembly in 1984, the commission and department have engaged themselves in serious study of urbanization. We can already see the impact of this study in our member churches. In Asia, Africa and Latin America, churches are exploring the issues locally and regionally. North American and European churches have been engaged in the work for some time already. These steps toward self-understanding are necessary before many global strategies can be set. It may yet be too early to move into that direction. However, I think that the LWF can encourage exchanges between churches for the purpose of learning from one another. In this area, the CCC/DCC certainly has a facilitating role to play. One such pilot effort will soon take place in April/May of this year. An international study team related to the CCC/DCC Ad Hoc Committee on Mission and Evangelism in Europe and North America will be visiting centers for urban ministry in the United States. It is hoped that the experience of this study team will provide an example for similar efforts in the future.

3.7.3 Mission and Evangelism in Europe & North America

(33) For many years the CCC/DCC has wrestled with the problems of secularization and the need for the re-evangelization of churches in the northern hemisphere. It has not been easy to find a starting place for our response to the needs at hand. The Ad Hoc Committee on Mission and Evangelism in Europe and North America is only one small step towards meeting the enormous needs. The committee is only mid-way through its four-year term, and the results may not yet seem obvious. However, in the final analysis, I expect observations and recommendations of this group to have a deep effect on the member churches of the LWF.

(34) In addition to providing a forum for the exchange of ideas and experiences between churches on these issues, the LWF has another very important responsibility, that of calling churches in other regions to realize their responsibility towards Europe and North America as a "mission field". As Christianity rapidly increases in the southern hemisphere, it is falling prey to individualism and secularization in the northern hemisphere. Active membership is declining. This is a serious problem, and one that effects all churches in our Lutheran family.

3.7.4 Mission Statement

(35) At this meeting the commission is requested to review a fourth draft of the LWF Statement on Mission. The history of this document is well known to this commission, and I need not repeat it here. We have now reached a crucial point in the attempt to articulate a Lutheran contribution with regard to the mission of the church. All member churches and related agencies and individuals have had the opportunity to respond to the third draft of the document. What is presented to you now represents the input of churches worldwide. The statement will no doubt be an important contribution to the VIIIth Assembly of the LWF.

(36) In spite of the inevitable criticism of this document, it does seem to be accepted with gratitude by most of our member churches. Especially for smaller and newer member churches, it has been an aid in their understanding of their confessional identity, especially with regard to mission-related issues.

3.7.5 Contribution to Ecumenical Dialog on Mission

(37) We know that member churches participate in ecumenical dialogs at home. It is a part of their daily lives. Our CCC chairperson addresses this issue for us this year in her annual address.

(38) The LWF Statement on Mission which will be considered at this meeting is expected to be an important contribution to the international ecumenical dialog on mission. WCC staff has examined the statement at various stages of its development.

(39) As the WCC Commission on World Mission and Evangelism prepares for its World Mission Conference in May 1989, some DCC staff members are participating in various planning committees. This is to be seen as one form of Lutheran involvement in the planning for this major meeting.

4. Consultation with Supporting Agencies

(40) In January 1988 a two-day consultation was convened for DCC staff and staff members of CCC/DCC supporting agencies. One objective of the consultation was to work towards improved communication and coordination between DCC and the agencies. It was a good opportunity to discuss common concerns freely without any decision-making responsibilities. A summary report of the meeting is included in this CCC agenda.

(41) Several of the participants in this meeting represented mission societies or agencies. The relationship between the mission societies and the LWF can best be described as one that has generated a lot of debate since the Evian Assembly. They are important groups, however, and very much a part of the LWF family. Through these agencies many Lutheran churches have been founded in the various regions, which have since become LWF member churches. The relationships between the member churches and the agencies remains strong - the churches in Papua New Guinea and Bavaria or Namibia and Finland. These relationships can also benefit others in the Federation. We must develop new strategies for working together in the future.

(42) Much discussion was devoted to the matter of bilateral/multilateral relationships with churches. It was acknowledged that better coordination is needed, and appreciation was expressed to the DCC for initiatives already taken in this field.

(43) Several concrete areas of work were suggested to the CCC/DCC as strategic ones on which to concentrate in the future. In character, these areas are mostly complementary to their own ongoing work. This is quite natural. But at the same time, we received a clear signal that churches and agencies look towards the LWF for coordinated strategy planning and identification of new areas of involvement.

(44) I believe that it will be useful to continue these kinds of consultations in the future. I hope that the commission will give consideration to this possibility.

5. Structure/Communion

(45) Since Budapest, we have begun to take on a new understanding of the self-understanding of the LWF as a "communion of churches". The phrase implies that members of the Federation share in a joint life and commitment to one another. This concept needs to be reflected in the the structure of the LWF.

(46) The Executive Committee has appointed a committee to give a lead to the discussions on restructuring of the LWF. We have before us at this commission a report from the structure committee appointed by the Executive Committee. The commission needs to give serious consideration to the report and offer its contribution to the process which has begun.

6. Conclusions

(47) Let me conclude my report by sharing with you a concern which I feel rather strongly about. I speak as one coming from a community that is outside the continent of Europe and one who is a member of a church founded by a mission society from Europe. I join many European Christians who have raised an alarm with respect to the rapidly declining numbers of Sunday worshipers. My question is whether Europe is going through a spiritual crisis that is eating up Europe's Christian traditions? Are we likely to find ourselves in a situation where cathedrals and large church buildings will stand as monuments reminding us that once upon a time Europe was a Christian community? I hope not.

(48) There is yet another phenomenon that is growing in the European and to some extent the North American continent. This is a group of people described in some circles as "religious nomads". They hold firmly to the Christian faith; believe in Christ; live like most church members, have some knowledge of the Bible, share the hope of life to come; but they neither participate in or find organized church relevant or essential for their spiritual nurture. This category of people is growing and is likely to grow in other regions as well. It is my hope that we can begin to think of practical ways of dealing with this emerging crisis and not wait for too long.

Ishmael Noko

29 March 1988

MINUTES Exhibit 9.3.6
LWF EXECUTIVE COMMITTEE MEETING, Addis Ababa, June-July 1988.

Report of Agenda Committee on Church Cooperation

(1) Chairperson: Dr.Kunchala Rajaratnam
Secretary : Ms. Susannah B.Telewoda

(2) Participants:

The Rev. Dr. Augusto Ernesto Kunert
The Rt. Rev. Dr. Horst Gienke
The Rt. Rev. Solomon Serote
Rev. Wolfgang Rehner

(3) Invited Guests/Advisors:

Dr. Dorothy Marple
Oberkirchenrat Helmut Tschoerner
Rev. Dr. Henrik Smedjebacka
Rev. John Kururia
Mr. Gilberts S.Msuku
Ato Francis Stephanos
Ms. Nirmala Abishegam

(4) Staff:

Dr. Ishmael Noko
Dr. Jonas Jonson
Mr. Ralston Deffenbaugh

(5) The Agenda Committee was introduced to the work of CCC by the CCC Chairperson who summarized the plans and decisions made at the 1988 meeting and by the Director of the Department who presented the major issues facing the work of the Department.

(6) The Committee expressed appreciation for both presentations.

(7) In the helpful discussion which followed, the Agenda Committee:

(8) Reiterated the necessity for CCC to work with and support member churches in their mission, not only through projects, but also to uphold them in their spirituality in a global family of faith. This was noted particularly in areas where churches are located in minority situations.

(9) Reaffirmed the work of CCC in providing inter-church assistance for renovation of church buildings, noting that restored churches are visible symbols and witnesses of the Christian faith, particularly in socialist societies.

(10) Expressed gratitude for support given for Theological Education for lay leaders and pastors in Asia, Africa and Latin America.

(11) Underscored the emphasis being placed on understanding and nurturing the missionary nature of congregations.

(12) Encouraged the continuation of the work with member churches and supporting partners in ministries in urban settings.

(13) Urged CCC to work with the Department of Studies in examining more closely the future of the folk churches and their mission.

(14) a) Recognized the limited possibilities to respond to many needs expressed by churches. Example of such needs are chaplaincy to refugees and foreign students, developing marriage counseling and sharing liturgies, hymns, and parish life experiences.

(15) b) Encouraged CCC to include these concerns in developing priorities for future work and asked the Structure Committee to consider the locus in the new structure for programs related to congregational life and specialized pastoral ministries.

(16) Discussed the importance of a Conference for Churches in minority situations which at one time had been part of the CCC program. In recent years, the churches in minority situations have been included in a Conference for European Churches. CCC was urged to continue sponsoring a separate conference for churches in minority situations in Europe.

(17) In regard to exibit 9.3 which includes recommendations forwarded by CCC to the LWF Executive Committee,

(18) The Agenda Committee recommends adoption of the CCC recommendations in regard to 9.3.2 Advisory Committee on Theological Education in Africa.

(19) In regard to 9.3.4 Youth Participation at the Assembly, the Agenda Committee was informed that the CCC recommendation had been presented to the Assembly Committee which is recommending that 16.6% of the delegates to the VIII assembly be youth. In view of this proposal and the need to see the actual composition of the delegates from the member churches, the Agenda Committee recommends that:

> Action on this recommendation be deferred until the 1989 Executive Committee meeting.

(20) In regard to 9.3.5 LWF Statement on Mission, the Chairperson, Rev. Dr. Henrik Smedjebacka, of the seven member working group for the preparation of the statement on mission, noted that the Budapest Assembly requested the Executive Committee to appoint a committee to prepare this statement. The Working Paper on Mission developed by CCC between the 6th and 7th LWF Assemblies was identified as a starting point, taking into consideration the response of the churches to the working paper.

(21) The seven member committee comprised of three women and four men was named by the Executive Committee. Consultants with specialization in Biblical, missiological, and social science studies were appointed to assist the working group.

(22) The 2nd and 3rd drafts of the statement were discussed by CCC and suggestions made for revision. The CCC authorized the release of the third draft as revised to member churches, national committees and mission organizations for review and response. The working group received more than 60 responses from churches, groups and individuals. These responses informed the working group in preparing the 4th draft.

(23) CCC at its 1988 meeting approved the draft and transmitted it to the Executive Committee, renaming it "Together in God's Mission: An LWF contribution to the understanding of mission".

(24) The Agenda Committee recommends to the Executive Committee, that the CCC recommendations regarding "Together in God's Mission" be adopted and that the following recommendation be added.

> That CCC/DCC be requested to prepare a model study guide to accompany the document which can be contextualized by member churches for congregational study purposes.

(25) 9.3.6 The Palestinian - Israeli Issue (P-I.I.) The Agenda Committee was given some additional information regarding the CCC response on the P.I.I.and was informed that CCC response would be discussed in the Agenda Committee for this issue.

Translation

DIRECTOR'S REPORT

(1) As my service began with the Joint Commission Meeting, the period of reporting has been my "apprenticeship". It was spent above all with getting acquainted with the Department of Studies, the LWF headquarters and some member churches. During this time I experienced the LWF as an institution about to undergo change which says something about its vitality but, on the other hand, uses up much energy. At the end of the year, I now understand better why the LWF is needed, and the contribution its Department of Studies can make so that the member churches make the confessional heritage their own in such a way that its ecumenical power (in terms of the "wider ecumenical movement") takes effect.

(2) In this connection I would like to remind you of two passages in last year's Director's Report by Dr. Eugene Brand where he described this ecumenical power of Lutheran theology:

(3) > Among the various major theological options, the Lutheran approach at its best is one of the most dynamic and one of the most adaptable to changing circumstances. It centers in the proclamation of a Gospel, the acceptance of which spells liberation because it is not good advice, but good news of the breakthrough of God's kingdom in Christ. It sets itself critically against pious religious or moralistic systems. At the same time it operates with a very realistic understanding of the world, of the "principalities and powers." One could go on. But let me point instead to some examples.

(4) > Our task in the ecumenical dialogue is to test whether this Lutheran position is the truly Catholic teaching our Confessions claim it to be. Is it fruitful in dialogue with other religions? What has it to contribute to the problem of inclusiveness? Does it motivate us to strive for justice and peace - i.e., is it ethically and politically fruitful and adequate? Questions such as these are the real questions which our department must assist the churches in answering. As we do so, of course, there is always the possibility of finding other traditions and newer insights more helpful, more transparent to the biblical witness, more productive in certain specific contexts. But even that is a very Lutheran kind of experience - or should be. The Lutheran approach to the theological task requires one to remain open to God's future.

(5) After the Budapest Assembly the theme for the work of the Commission on and Department of Studies has been "Towards Inclusive Community in Mission and Ministry". In his final Director's Report Dr. Yoshiro Ishida pointed out that this theme takes up an old goal:

(6) [T]he LWF, ever since its founding in 1947, like that of its predecessor, the Lutheran World Convention founded in 1923, has been stressing its character of "spiritual community"; a number of Assembly messages attest to this. I consider this "spiritual community" to be the embodiment of a catholic, eucharistic, Christian communion; Budapest was yet another mark in history.

(7) I, too, consider the refusal to be exclusive, the readiness for an "inclusive community" to be one of the most important marks of a Christian congregation and church. This is already manifest in the "Magna Charta of Christianity" quoted by Paul in Gal 3:28. It has since been quoted again and again whenever Christian churches and groups are about to widen the circle of those who are admitted to participate in discussion, decision-making, and full participation in all functions and on all levels. Even today this circle is not identical with the circle of all the baptized who have reached personal maturity of whatever type needed.

(8) Churches that practice such exclusivity consciously and as a matter of course devalue the gospel in this respect and discredit it in the eyes of the people and groups that are affected by it; moreover they deprive themselves of the charismas which God's spirit implanted in those excluded ones. Within the communion of the member churches of the LWF it is our task to draw each other's attention to such exclusions and to support one another in abolishing them in the course of the process that leads from proclamation to completed integration. The Commission on and Department of Studies is one important tool in this process. Conversely, the work of the different desks within the Department of Studies can be described as cooperation in this process.

(9) Several times last year I had the occasion of talking about our work to congregational groups (women, youth, mixed groups). It struck me again and again how slight the theoretical (historical, specifically theological) interest was and how the attention grew whenever we talked about the effects of ecumenical work on the common life of Christians of different confessions and of people of other religions, the building up of the congregation and participation in congregational life, peace between the confessions, and deepening of one's own understanding of faith in dialogue. I considered this to be a confirmation of the approach chosen by the first Commission on and Department of Studies - "inductive, grassroots-oriented and interdisciplinary" (Y. Ishida, Director's Report 1985, para 36).

(10) The Commission on and Department of Studies can take up basic political and theological issues and matters of church order which for many reasons are outside the range of individual member churches. It is helpful when we keep asking ourselves whom we wish to serve with our work, and whom we are able to reach with those approaches available to us. The answers to the two questions are not the same, in my view, but they should not be too far apart.

(11) By establishing the DS within the LWF, the member churches have

created an instrument to serve their struggle under different conditions in various social systems, their development of human resources and their church building in a participatory way. We set out for a new era of theology. We rediscover that incarnation of God in Jesus Christ has to be understood as an incarnation in low estate, in the guise of a slave, a servant born of a poor and lowly maiden. Many centuries and regions of Christianity have not been and are not adequately aware of the fact that our Lord lived the life of a servant to his disciples and to the world and asked his followers to live in the same way. The Christian community has to be a community of humble servants - to their neighbors, to the whole creation, human and non-human, trans-human. And this has to be reflected by its theology. Dalit theology, Minjung theology, theology of the People ... we hear the new names and feel the spirit moving. But is it enough? The churches in Asia, Africa and Latin America have a tremendous responsibility for training future generations of theologians. The burden of a transition to a new era of theology rests mainly upon them. So let us join forces towards that goal.

Report on the year gone by

(12) You already know a great deal from the Information Sharing Letters. Most issues are yet to be discussed extensively during the business sessions. The financial and staff situation being what it is, many plans had to be curtailed. We are suffering from chronic lack of funds, especially in the administration budget - in spite of an important special grant from the AG/KED made to the LWF and distributed over three years with sinking tendency. This grant helped to cover the DS deficit for 1988. We are most grateful, but we also realize that the situation will not get any easier in the coming years.

(13) Most executive secretaries have to do with 50 per cent "support staff" but these staff members have to fulfill many different roles at once: secretary, translator, assistant in planning and monitoring meetings. Only EPD (or, rather, Scholarships and Theological Education) are somewhat better equipped, but here too there are many bottlenecks. It is a fact that there are jobs we cannot tackle because we do not have the necessary staff.

(14) The year behind us has not been tranquil; there has been a great deal of staff change which needed our attention. We have already welcomed our two new staff members: Sandra Holloway, the Secretary for Christian Education, and Dr. Musimbi Kanyoro, the Secretary for Women in Church and Society. Both have taken up their jobs in January. Both have and had to cope with difficult personal conditions. Sandra's husband, William H. Holloway, died unexpectedly on January 16 in the USA while preparing to move to Geneva; may he rest in peace. Musimbi Kanyoro's family still has not moved to Geneva, and that is a cause for worry for all of us. But we are happy to have the two colleagues among us with their elan and the good spirit with which they have taken up their work.

(15) Musimbi Kanyoro was able to participate in the meetings of the Advisory Committee for the Women's Desk (29 January to 5 February) and of the Advisory Committee for EPD (25-29 January 1988, part-time). There will be reports on the cooperation of the two desks and on joint projects. You have received the Minutes of the AC/WICAS as a separate appendix to the Agenda. The Committee discussed foci of women's work in 1988/89 which provided an occasion for the Secretary being introduced into the developments and the aims of the Women's Desk by the Committee members and, not least, by Eva von Hertzberg. A further important topic was the preparations for the international Women's Consultation to take place in Mexico City in 1989 which is to accomplish preparatory work for the Assembly. It is with regret that, in view of the personnel difficulties, long-planned research projects had to be postponed sine die. This is all the more deplorable in that the Women's Desk often receives questions concerning feminist theology.

(16) Sandra Holloway had spent an extended information visit in Geneva already at the end of August and beginning of September. We discussed our ideas on Christian education and drafted the survey requested by the Commission on Studies. On this basis I was able to represent her during the deliberations of the AC/EPD when she had to return to the USA temporarily. These deliberations were most intensive and led to recommendations to the Secretary which are turning out to be of much help now that she is setting up the whole program. You may read about this and about the recommendations to the Assembly Committee in the Minutes of AC/EPD (pp. 5-11) distributed separately.

(17) Another important change in the Department of Studies was the closing down of the Desk "The Church and Social Systems" by November 1, 1987. Dr. Béla Harmati's term of office expired in September, and in October he was installed in Budapest to his new function of bishop of the southern diocese of the Lutheran Church in Hungary. Until January Regula Dominguez was preparing the final documentation on "Church and Civil Religion Worldwide - The Importance of Religion and Basic Values for Nation and State" and on "Die Kirche und das Problem der gemeinsamen Sicherheit" which will be published in LWF Studies/LWB-Studien. Götz Planer-Friedrich and Dorothea Millwood will be the editors. In the meantime, the programs that have not yet been concluded were integrated within the Desk for "The Church and Social Issues". This step was all the more necessary as Regula Dominguez has been working for the Christian Education Desk (Sandra Holloway) since February and, moreover, will take maternity leave at the end of April.

(18) The Desk for "The Church and Social Issues", headed by Dr. Götz Planer-Friedrich, was originally planned mainly as the "response of the Commission on and the Department of Studies to the WCC's challenge for a conciliar process for Justice, Peace and the Integrity of Creation". With the issues of land and of property (or of ecology, the concern of "spaceship Earth" as joint property of humanity) being integrated in the program "Stewardship of Creation

and Economic Development" the desk is given a second focus. In particular, ethical issues in connection with **ecology** will have to be taken up. In so doing, preliminary work done by Béla Harmati ("Christian Ethics and Problems of Ecology", 1986 consultation and 1987/88 planning) will come in handy. In addition to an international meeting on the problem of land, planned to take place at the end of 1988/beginning of 1989 in Asia, a second international meeting (March 1989, Norway) is to deal with the "Connection between economic decisions and their ecological and social consequences", especially "critically to examine the ethical presuppositions of the economy". Both projects will be presented in greater details later.

(19) In another connection within the LWF, the religious aspect of the land issue has appeared in its particular Jewish-Christian form as the question of the **promised land.** We shall have to examine very critically whether and to what extent we can deal with this question and its theological implications. Excerpts from a letter dated March 30 by the General Secretary will be available. That leads me to note that one of the program areas which will require our special attention at this meeting is "The Church and the Jewish People." Ongoing difficulties in getting the proposed consultation on mission under way have been compounded by the political situation in Israel vis à vis Palestine and Austria (and thus the Vatican), so that a new type of mechanism seems to be required in the LWF as a whole. That, of course, has implications for how we in CS/DS deal with this program area. Documentation on the past year's development has been provided in Exhibit 18.

(20) You will allow me to omit specific comment on the Desks for "Interconfessional Dialogue and Ecclesiological Research" and "The Church and People of Other Religions and Ideologies" although many positive things could be reported. I should like to take this opportunity to repeat once again how glad we are that the contract of Dr. Paul Rajashekar has been renewed. This has enabled him to continue his work without interruption and to present several publications. With the increasing influence of non-European traditions in the ecumenical movement this issue of Wider Ecumenism will gain in importance. The neighborly dialogue with people of other faiths and ideologies will result in theological discoveries. It is an upcoming question as to what degree these discoveries might prompt us to rethink our theological positions.

(21) Apprenticeship years are always stimulating. A new member in an organizational structure provides an opportunity for the old hands to develop new modes of conduct and to find fresh solutions to long-standing problems. On the other hand there is always the danger that decisions will be agreed to before the new member grasps their full implications. I had come with the intention to act in such a way that old tensions were to be forgotten and no new polarizations were created. I believe that we have availed ourselves well of the opportunities for cooperation and coordination.

(22) Tensions arise when programs underway in other departments happen to be overlooked - even if those programs are not designed exactly as

were those planned by us. This happened with the proposed "Lutheran International Library Assistance Project - LILAP" within the framework of "Education and Personnel Development"; it has already been discussed within the house and will have to be taken up here, too (cf. Exhibit 14, p. 12).

(23) At its meeting last year the Commission on Studies requested that the directors of the Department of Studies and of the Department of Church Cooperation come to an agreement on the future of "Stewardship and Church Economy". Dr. Ishmael Noko and I set up a plan to be submitted to the two Commissions for action. It will be explained in more detail when we deal with the "Director's Office" (cf. Exhibit 11, pp. 8f.). In the meantime, Inge Klaas and I had the opportunity (30 March 1988) of talking at length with Martin Bloecher, the representative of KED/EMW, the main donor (ca. 70 per cent) of program funds. He definitely warned against holding regional meetings and proposed that the consultants should once again be invited to an international meeting for a "Review of Joint Efforts" and to a discussion of the guiding aspects. The reservations expressed during that conversation will have to be taken into account in our deliberations.

(24) Contacts and cooperation with the Institute for Ecumenical Research in Strasbourg continue to be good. It is all the more regrettable that no representative of the Institute is present at this meeting. As late as Easter, Prof. Harding Meyer had hoped to be with us - which would have been desirable in every respect and not least in view of the restructuring issue in the LWF and the "Theological Research Institute in the Southern Hemisphere". Unfortunately he had to cancel his trip on 5 April and has asked Dr. Eugene Brand to represent him in the reporting.

(25) At the same time, he informed me that the Strasbourg Board had set up a small group that in cooperation with him and myself is to draw up a report on the Institute with regard to restructuring questions and submit it to the Structure Committee. The date foreseen for this group to meet is the day before the 1989 Meeting of the Executive Committee in Geneva. I consider this date much too late and would request the Commission on Studies to recommend that this group meet prior to the next Board Meeting in Strasbourg (on 8 March 1989). This earlier date would mean that the Structure Committee has enough time to take the group report into account in its work; moreover the Commission on Studies could comment on it as well.

(26) The question whether and in which form the majority of our member churches wish that a theological research institute be established in the southern hemisphere could not be answered. Obviously there are important questions concerning such an institute (cf. Attachments 1.0 - 1.5 to Exhibit 11). I propose not to drop the idea of establishing such an institute but also not to include it in the work of the Department of Studies before the Assembly. The questions raised should be followed up in the Director's Office as a small project ("Making a Profile of Lutheranism Today", Exhibit 11, p. 7).

(27) Last year the Commission on Studies extensively discussed the possibility of a study on "communio" as joint project of the Department of Studies. The staff has debated this repeatedly and it turned out that the plan as described in 1987 cannot be implemented. In the meantime, Eugene Brand has prepared a paper on pulpit and altar fellowship under the title "Toward a Lutheran Communion". It repeatedly refers to approaches for the ethical, political and social dimension of community and the need for a theological reflection on it. This work is to be continued.

(28) The LWF moves forcefully towards an Assembly that will have to decide on considerable restructuring. Assembly and restructuring have been debated intensively on different levels. In addition, there have been several processes of adaptation within the organization (up-dating of job descriptions, introduction of flextime, coordinated funding, development of the computer system). There were many meetings of Cabinet, of various committees and task forces in which not only the director but many staff members have to take part.

(29) In connection with restructuring, the General Secretary addressed a letter to all staff conveying a decision of the Officers who met in February of this year. They decided that LWF staff members without time-limited contracts would be duly informed concerning their status at the latest on July 1, 1990: whether their services would be further required or not. Staff members who serve on a time-limited contract whose contracts are due for reconsideration in 1988 and 1989 were informed that renewal or prolongation would not go beyond 1 March 1991. We shall have to deal with this ruling when we discuss the terms of office of Dr. Eugene Brand and Dr. Götz Planer-Friedrich.

(30) Let me conclude this part of my report by thanking all staff members without whose efforts the work of the past year could not have been done.

There's always something missing

(31) The issue of our corporeality and its relativity and brokenness kept arising but could not be followed up. I also miss studies concerning the diaconic dimension of the church, on the "caring community." At the LWF consultation on Pastoral Work in Relation to AIDS held in Kaiserswerth (FRG) in March 1988, this gap was manifest and it was deplored. We ourselves cannot bridge this gap, no matter how necessary theological studies are in this area - not least as background for our cooperation in the WCC project "Ministry with Persons with Disabling Conditions" on which Sandra Holloway will report (cf. Exhibit 14, pp. 5-6). Perhaps there will be possibilities of cooperation with member churches. Prof. Georg Kretschmar will report on the project "Theology of Diakonia" conducted by the Diakoniewissenschaftliche Institute in Heidelberg (FRG). Prof. Kretschmar is a consultant for this project which

focuses on societal diakonia.

(32) The understanding of humanity as bound to corporeality and sexuality, i.e., to the relations between man and woman, parents and children is one of the great rediscoveries of Martin Luther which shaped his anthropology and ecclesiology.

(33) The basic fact of human existence according to the declared will of God is the community of man and woman; together they are created in the image of God, "corporeality and sexuality are not at their disposal". Together they are "responsible for creation, for the cohesion of all realms of life, and for humane living conditions for the future generation" (Gerta Scharffenorth). This mutual responsibility is expressed in the ministry of parents/of father and mother from which all other authority flows. In addition, by virtue of baptism, women and men are destined to "become friends in Christ," to respect each other as members in the body of Christ, fulfilling tasks as the spirit calls each of them individually. Martin Luther could envision the church as a free communion of believers with a minimum of regulations and no hierarchy; and he could think about an open society as being appropriate for those who are truly Christians, because they are willing to develop their gifts on behalf of the common good and to serve in each vocation in which they are needed.

Erika Reichle

7 April 1988

Revised

RECOMMENDATIONS FROM THE COMMISSION ON STUDIES

TO THE EXECUTIVE COMMITTEE

The Commission on Studies **VOTED** the following:

1. Women in Church and Society

(1) The Lutheran World Federation inaugurated the desk of Women in Church and Society after the Evian Assembly. The work now relates to 120 women's organizations with various priorities and needs. WICAS is also the LWF link to the WCC sub-unit on women, and currently participating in the Ecumenical Decade of Churches in Solidarity with Women.

(2) The Budapest Assembly raised the expectations of the member churches for the full participation of women in all areas of the church. This has resulted in a growing need for programs, publications, workshops, etc. throughout the member churches.

(3) The forthcoming 1990 Curitiba Assembly as well as the International Consultation for Women (ICW) in Mexico in 1989 require extensive preparation. The newly appointed Secretary for WICAS, Dr. Musimbi Kanyoro, faces extraordinary demands to complete this work rapidly, given the dates of the two forthcoming events. Yet WICAS has only half-time support staff to meet these needs. The staffing level of the Department of Studies in general is such that internal transfer of staff to work on this project is not possible.

(4) Therefore, the Commission on Studies **urges the Officers and the Executive Committee of the LWF** to make every effort to provide additional assistance, for instance, coopted staff with specific assignments for the preparation and implementation of the ICW and the Assembly.

(5) In implementing the recommendations of the Executive Committee to ensure that the number of participants in LWF programs and consultations include at least 40% women, the staff has frequently encountered difficulties in obtaining nominations of women from member churches. The CS, having discussed this problem in detail, **urges the Executive Committee** to consider the possibility of extending additional invitations to women participants by the relevant coordinators of the program under the category of resource persons, consultants, etc. so as to ensure the recommended male-female ratio in LWF-related meetings. The Office for Women in Church and Society could render its services in this regard to the relevant coordinators of the programs or consultations in the LWF. It is understood that these additional invitations would be extended in consultation and cooperation with the member churches.

2. Financial Matters

The Commission on Studies

(6) VOTED: 1. to forward the "Auditors' Report" for the year ended December 31, 1987, to the Executive Committee with the recommendation that it receive the Report and approve the Balance Sheet for the Department of Studies contained in it;

(7) 2. to express appreciation and thanks to churches, national committees, and other donor agencies for their financial support of the work of the LWF and the Department of Studies;

(8) 3. to express appreciation to the Comptroller, Mr. Gerhard Messner, and his staff for their creative administration of the financial resources of the DS and their management of the exchange procedures to the benefit of the DS and the LWF and its member churches;

(9) 4. to recognize with appreciation the support from the Kirchlicher Entwicklungsdienst of the Federal Republic of Germany for the period 1988 to 1990 of both administrative expenses and projects within the Department of Studies, Department of Church Cooperation, and the Department of Communication;

(10) 5. to urge the Comptroller to continue his efforts with similar agencies in the Scandinavian countries and in North America to find adequate financial means for the continued work of the Department of Studies;

(11) 6. to request the Comptroller and/or General Secretary to write appropriate letters of thanks on behalf of the Department of Studies;

(12) 7. to approve a total request of USD 4,336,429 (A = 2,028,429 and B = 2,308,000)for the inclusion in the 1989 LWF Composite Statement of Needs and that this be forwarded to the LWF Executive Committee with a recommendation for approval and submission to churches, national committees and donor agencies for support.

MINUTES EXHIBIT 9.4.5
LWF Executive Committee MEETING, Addis Ababa, Jun-Jul 1988 Page 1

Report of the Agenda Committee for the Commission on Studies

(1) The chairperson of the Agenda Committee, Paavo Kortekangas, outlined the Committee's assignment and the documents to be reviewed.

(2) Christina Berglund, the chairperson of the Commission, described the composition of the Studies Commission and its working style. The Commission is to review work, set policy and budget, and to engage in theological reflection. The chairperson also spoke of the Women's Desk in the Department of Studies and the area of Education.

(3) Erika Reichle, the director of the Department, detailed the present work and spoke of the future tasks. Since the Budapest Assembly the Commission has placed an emphasis on inclusiveness, new religious movements, and contextualisation of theology. The director underlined remarks in the report of the General Secretary stating that there is a need for new expressions of the insights of Lutheran theology. She observed the challenge to the Commission to make its work relevant and receivable by the churches.

(4) From these comments and the answering discussion the Committee identified two items of special significance:

(5) 1. The serious concern to challenge the Commission to formulate its programs in a language which is more easily understood by member churches and the parochial level.

(6) 2. One result of the lack of staff is the inability to implement all the decisions of the last Assembly, e.g. attention to the persons with disabling conditions.

(7) In a general and wide-ranging discussion the Committee underscored the importance of several issues:

(8)
1. The determination of the future work of the Commission
2. The identification of priorities in the Statement of Needs
3. Ways to give attention to the challenge of inclusiveness
4. The meaning and implications of reconceptualising the self-understanding of Lutheran theology today
5. The roles of men, women and youth in the churches
6. The partnership of the Commission with other parts of the LWF
7. The need to reduce the number of consultations.

(9) It was pointed out that the responsibilities of the Commission include study and posing questions, not developing a stance, not setting policy for the LWF.

(10) The Agenda Committee reviewed the documents 9.4, 9.4.2 and made comments on some sectors.

1. Report of the Commission on Studies to the LWF Executive Committee (9.4)

(11) Paragraph 10 The Committee affirmed the "wide concept of Christian education", including the family and the role of the child in the life of the church. Christian education is a life-long learning experience. It is baptismal, teaching either the meaning or implications of baptism for the Christian.

(12) Paragraph 11 The Committee supported the ongoing work on the continuing validity of major world religions and the need for interfaith conversations. Priorities in these areas must be set with care. The Commission should reformulate its programs with greater clarity and precision to increase understanding of its work.

(13) Paragraph 12 The Committee in connection with the work of the Structure Committee recognized that careful attention should be given to the relationship between the Commission and the Institute for Ecumenical Research in Strasbourg. The Committee noted with appreciation that a process for the review of this relation by appropriate staff persons had been established.

(14) Paragraph 14 and 19 The Committee concluded that the idea of a Theological Research Institute in the Southern Hemisphere should be explored. Precision should be given to exactly what is intended. Further work of clarification is needed.

(15) Paragraph 18 Members of the Committee questioned the use of the term "Third World". The Committee acknowledged the contents and questions of this paragraph as important matters for consideration by the Commission.

2. Recommendations from the Commission on Studies to the Executive Committee (9.4.2)

(16) Paragraph 4 The Committee noted the importance of this section and affirmed the contents of the paragraph.

(17) Paragraph 5 The Committee affirmed this paragraph and requested that it will be shared with the Assembly Committee for its consideration.

REPORT OF THE DIRECTOR TO THE COMMISSION ON COMMUNICATION

(1) "In the name of the Father and of the Son and of the Holy Ghost. Amen.

(2) "Our Lord Jesus Christ has committed to His Church on earth the work of preaching the Gospel to all the world. The form and manner of that preaching he has left to the determination of the Church itself, amid the conditions of time and place in which it lives, and under the guidance of the Holy Spirit, whom he has promised and sent. For this reason it lies within the power of the Church to adopt such measures, from time to time, as may seem best adapted for the performance of its divinely given task and for the preservation of the purity of the Gospel.

(3) "The Church is now passing through one of the critical moments of its history. The events of the past few years have brought far-reaching changes throughout the world. In many lands the conditions under which the Church must labor have completely altered. New conditions have raised new problems and created new difficulties. Forces of evil and unbelief are seeking to destroy the Church, and want and poverty are hindering it, in many lands, in the fulfillment of its mission. But the Church still remains, and its task continues unchanged. It still must preach the Gospel and administer the Sacraments and minister to men in works of serving love..."

(4) In those words the Allgemeine Evangelisch-Lutherische Konferenz, centered in Leipzig, and the National Lutheran Council, centered in New York City, on November 15, 1922 officially called for a World Convention of Lutherans to be held in 1923 in the historic city of Eisenach. Out of that convention came, in due time, the Lutheran World Federation.

(5) The Commission on Communication of that Lutheran World Federation meets sixty-five years later, here in Friedrichroda near to Eisenach. The world in which it finds itself could well be described in terms similar to those used in 1922. The task given to preeminently to the churches of the Lutheran communion remains as it has been for generations: to preach the Gospel, to administer the Sacraments, and to minister to women and men in works of serving love. Let us approach our tasks of the coming days with an awareness that we are part of a communion whose history of witness and service is generations long. Let the location in which we meet -- of historical significance but, perhaps more importantly, in present and immediate crisis -- remind us of the realities of our tradition and of our responsibilities in the world.

(6) To our hosts, the National Committee of the Lutheran World Federation in the German Democratic Republic and, more precisely the

Evangelical Lutheran Church in Thuringia, we extend our deepest gratitude for the hospitality already shown, and for that which is yet to come. As we celebrated the Eucharist together last night we were reminded deeply that the communion we share with each other is the communion into which Jesus the Christ first calls us. And no matter the continent of the world in which we serve, we are bound to each other by an unbreakable love. Our joys, our sorrows, our struggles -- victories and defeats -- are shared in the communion. We are confident that in the days to come these certainties of faith will be tested, strengthened, and made unforgettable.

(7) The purpose of this report is not to repeat what others have written or will in the coming days say concerning their particular responsibilities in the Department of Communication. Nor will it repeat at least one of the serious questions raised by our chairperson - concerning women in communication - although clearly that will be a major item for our attention in the coming days. This is rather, one opportunity given each year to the director to ruminate with you concerning Christian communication as such, the department and its work, its accomplishments and failures, its past and its future. Since last we met our life has been marked by change and some uncertainty, by definite movement ahead as well as by inertia and even retreat. We hope to be honest with each other.

(8) And nothing is more important for me as director than publicly to express my affection for, dependence on, respect for, and gratitude to my colleagues in both the department and the commission. Even when we have not been fully clear as to the directions which should be taken, we have been able to share and be strengthened by a common commitment to the God who in Jesus Christ has called us into this communion. Let me single out with special thanks persons who are no longer part of our department: Roger Kahle, Frances Maher, Irmgard Boller, Michael Deets, Ingrid Hartig and, as of the end of next month, Ruth Lawson. Each has served with dedication and professional skill, and we are grateful even as we wish them well in their own futures. (To Esther M'Rabet, who is presently on maternity leave, we wish all the joys which come with parenthood and family life.) And to Shelly Green and Gisela von Heusinger who since our last meeting have joined the staff of our Information Bureau, let me express gratitude for all that they have professionally and personally brought to the DOC.

Communication in Communion and World

(9) It would seem most appropriate that this 1988 report of the Director of the LWF's Department of Communication to the Commission on Communication reflect in some detail and with specificity on issues affecting the role of communication within the life of the emerging Lutheran communion. This concern, to be sure, has been present in my reports to the COC for the past three years:

(10) In 1985, at Ferney, some broad generalizations concerning ways in which communication is "integral to the life of faith, not instrumental" were shared with the commission. Ensuing comments were chiefly limited to the ways in which this theological commitment

might be reflected in the ways in which already established programs are carried out within the present structures.

(11) In 1986, at London, the director's report focused even more on DOC program, emphasizing how the view that Christian faith always exists as an act of communication might be demonstrated within the details of DOC work. Overarching questions about "the nature of a project," about "ecumenical communication," and about initial issues of LWF restructuring were applied directly to the three units of the department.

(12) In 1987, at Geneva, the theme was struck that Christian communication must be seen essentially as an element in "the building of the church." Programmatic concerns of the DOC, it was asserted, must be tested by their contribution to the creation and strengthening of Christian community which is itself to be seen in ecclesial terms.

(13) In each of these instances an attempt was being made to describe the ways in which communication must be located at the heart of the work of the Lutheran World Federation and of the ministries of its member churches. I trust that something more than institutional self-preservation marked these reflections.

(14) For a variety of reasons, what is required now is an even deeper examination of a common thread running through the questions which have been raised over the past three years. The Commission and the Department of Communication must search to identify their most fundamental contribution to the total communio expressed in the Lutheran World Federation. Two things, at least, compel such a search: the Lutheran World Federation has since its Seventh Assembly (Budapest, 1984) been clearly moving away from the constitutional description that it is a "free association of Lutheran churches" towards an understanding of itself as a global communion of Lutheran churches within the one oikoumene; and secondly, the Committee on Structure of the LWF Executive Committee, whose Interim Report will be reviewed at this meeting, has identified precisely this view of the LWF as the expression of a communion as the controlling element in its discussions regarding a new structure for the Federation.

(15) How, then, is communion to be enriched by communication? Are there ways in which the concerns of communication can be expressed within all program and administrative units of a restructured LWF? Is there a particular and proper location for the specific concerns of communication within a restructured LWF?

(16) This report is not designed for theological reflection on the notion of communion. The issue is being widely discussed within Lutheran circles these days, and while there is by no means unanimity, there is clearly a consensus that the Budapest statements have set the Federation in a new direction which must take this notion as central.

(17) At root it is a notion meant to descibe the basic relationship which should prevail between member churches: "This Lutheran communion of churches finds its visible expression in pulpit and altar fellowship, in common witness and service, in the joint fulfillment of the missionary task, and in openness to ecumenical cooperation,

dialog, and community" ("Statement on the Self-Understanding and Task of the Lutheran World Federation," Budapest, 1984).

(18) In boldly adopting the language of communion, as it surely is doing, the Lutheran World Federation is placing before its member churches a new vision best described in terms of the classical triad: an ecclesial fellowship of faith, hope, and love. "God is faithful, by whom you were called into the fellowship (koinonia, communio) of his Son, Jesus Christ our Lord" (1 Corinthians 1:9). Faith does not form the communion (koinonia). Rather, it is the opposite: the communion (koinonia, fellowship) of Christ which is itself based on the faithfulness of God provides the context in which faith occurs. Faith comes about and is expressed within the praxis of the communion formed by God. We are now within the Lutheran World Federation being driven to an ecclesial vision of churches relating to each other as a communion of faith which is a communion of love, based on God's faithful love in Christ.

(19) One of the most insidious temptations which we face in such pronouncements, however, is to content ourselves with visions of ecclesial communion which are expressed only in traditionalistic forms. We are, in the Lutheran family, recovering a part of the authentic tradition, and it must be expressed and practiced within a renewed sense of church. Yet when we content ourselves with theological and even biblical formulations inherited from the past, we run the danger of forgetting that we have been placed by God in the post-modern world of the end of the Twentieth Century. How is living tradition, the communion, to find its life in this era? This is in my view a question which the churches and the LWF have not begun to face in radical enough fashion, and it is an easy thing to escape the demands of such an encounter by contenting ourselves with traditionalistic formulations and archaic structures. (The awkward word "traditionalistic" has been chosen intentionally in light of the famous dictum of Jaroslav Pelikan, "Tradition is the living faith of the dead, traditionalism is the dead faith of the living. ...(I)t is traditionalism that gives tradition such a bad name" <The Vindication of Tradition, 1984,p.65>.)

(20) The ecclesial communion, the context within which our faith occurs and from which our action in the world originates, must be seen as part of the post-modern world. Old assumptions about the world will no longer do. Crises have indeed come, and world views are shifting. There are revolutions in all aspects of our life.

(21) The Western faith in the power of rational inquiry and scientific technique -- born and nourished in the Enlightenment -- has proven to be ambigious at best. For example, "nuclear technology has produced the means of total human destruction, which far outweigh its beneficial uses, and the control of this technology is both costly and risky; medical technology, though making tremendous curative advances has opened up ethical ambiguities that has opened up ethical ambiguities that cannot be resolved by technical reason; industrial technologies have resulted in severe disparities in the distribution of goods and severe threats to the natural environment" (Peter C. Hodgson, Revisioning the Church, 1988, p. 13).

(22) Classical views of history itself have been shaken in our time. Christian, liberal bourgeois, and Marxist notions of progress

towards some kind of historical resolution have been challenged, some would say fatally, by the deep Twentieth Century experience of evil: two world wars, fascism, Stalinism, the Holocaust, Vietnam, Central America, the Middle East, the ever-present threat of nuclear war and the ever-present reality of continental famine, systems of apartheid, a mad arms race.

(23) The list of such crises, causing what observers call "paradigm shifts" (Thomas Kuhn, The Structure of Scientific Revolutions 2nd ed., 1974), must even be lengthened. There are critical shifts underway in respect to the alignments of political power, marked not only by issues of raw political influence but also by the failure of those social ideals most treasured in the Western tradition to permeate other cultures. There is a growing awareness that neither the ideals of free-enterprise capitalism nor those of state capitalism can be translated into economic systems adequate to the desparate challenges of the world's socio-economic imbalances.

(24) And to these crises must be added genuine revolutions in the religious patterns of the world: the decline of Christianity in the West, its apparent rebirth in Latin America and Africa; the need for First World Christianity to 'pass over' into new and vital forms of faith and praxis; and a new kind of close encounter of world religions which proposes that among those religions there is in reality an equality of truth and grace, of illuminating and healing power.

(25) In the midst of such historical passage and cultural transition - fundamental enough to cause paradigm shifts - it is tempting for churches to adopt one of two unhelpful responses:

(26) Churches may attempt to stop the process, to turn the clock back. This is what is happening in the resurgence of conservative and fundamentalistic forms of Christianity. But in reality this amounts to the transformation of faith into idolatry and ideology marked by a tendency to overbelief as an antidote to the threats and insecurities of our time, overbelief based on such illusory absolutes as right doctrine, fundamentalistic beliefs, nationalism, or class oppression. Sadly, aggressive and technically skilled "evangelical" communication organizations are often committeed to such irrelevance.

(27) Or churches -- more likely, individual Christians -- may take refuge in a radical relativism in which nothing is known, believed, or acted upon. "The temptation here is to retreat into intellectual games and hedonistic play -- a mask for despair, cynicism, nihilism" (Hodgson, p.16).

(28) In an era of basic historical change, it is the mark of an obedient communion that it does not attempt to turn the clock back, nor does it demolish everything in the name of a new relativism. Christian faith will find its enduring identity and assume new life when it unashamedly connects its tradition with the radical changes through which an exhausted humankind is -- most often against its will -- being required to move. Both creative theological reflection concerning the tradition and well-informed and bold action in the forms of witness and service are required.

Approaches to Communication

(29) If this is where the communion which is based on God's faithful love in Christ now is -- finding itself and responding to a world which is both glorious and terrifying in its patterns of change -- how might it be enriched by communication? To this question we return.

(30) I have attempted -- for the sake of the work of the DOC, for the sake of my own leadership in that department, and at times for the sake of my own sanity -- to clarify what sorts of things we are speaking about within our circles when we speak of communication. Definitions are hard to come by, and most of them seem unnecessarily abstruse or simply trivial. (One of my esteemed colleagues in the DOC offered to me the following description of our concern under the heading, "My Christmas present to you...": "Communication = human relations expressing itself with audio-visual means with the aim to further understanding about the thinking, motives and intentions of those persons involved in this patricular process." I will not attempt to exegete that particular statement; it is a parody of the kinds of speech which many of us involved in communication seem too often to take seriously.)

(31) Let me describe five approaches to the general subject of communication which I have observed colleagues in the DOC and other similar agencies taking. These approaches seem to reflect preoccupations with various aspects of the entire field of communication. We find ourselves concerned with the instrumentalities of communication; with the technologies of the (still chiefly Western) media; with particular theoretical formulations about communication; with particular ideological goals; or with purely abstract theological formulae which seek to express the importance of communication within a total theological method. It is to be stated at once that the LWF Department of Communication is involved in each of these approaches, and that is probably both necessary and desirable. If we can see some of this more clearly, however, we might well be aided in our effort properly to locate communication within the life of our communion.

(32) (1) In speaking about "the instrumentalities of communication," I refer to the preoccupation many have with assuring that a major responsibility is done well. There are news services to get out, material to be published, brochures to be designed and printed; and all of this is to be done in order that a Lutheran World Federation or some other agency with programs and concerns is described, interpreted, and promoted. Messages are identified, coded, and delivered. There may or may not be serious reflection about the wisdom, helpfulness, or even the meaning of the messages. If they are there, let them be transmitted. The communicative task requires professional skills and awareness, but questions are often not asked about the wider contexts or needs of the communion of churches in which we serve.

(33) In all candor it must be pointed out -- as has been done in previous reports to the COC -- that this instrumentalist view of communication is the prevailing definition of the DOC task within other units of the LWF. We exist in order that messages can be delivered, and so it should be in the communication units of all

churches. The messages are determined by others. The consequences of such a view (which, to be sure, is also descriptive of the way we in the DOC often do our work) must be laid bare in respect, for example, to decisions concerning the information included in LWI, or the advice given by Consultative Services to those responsible for communication ministries in member churches.

(34) (2) A second preoccupation which often marks our work is quite simply a fascination with the technologies of media. To be sure (and this could have been mentioned in our earlier discussion which touched upon the presence of "paradigm shifts" within our history) we live in the midst of a technologically determined communication revolution which we ignore only at our peril. Satellites and telecommunications, computers and immediate, on-line hookups are changing the way things are done, with enormous human, educational, economic, and socio-political consequences. We rarely any longer use the telex in our office; the telefax has changed all of that -- and that probably won't last long.

(35) Two comments on this score are essential, one negative and the other potentially positive. In the first place, preoccupation with the technology of media may be chiefly a dehumanizing luxury for the West. Serious studies reveal, as is well known, that under certain circumstances television, for example, may indeed increase personal isolation rather than contribute to the formation of a healthy society. Further, it is clear that because of economic, political, and commercial realities -- parts of the paradigm shift in our history -- the technological capabilities in respect to communication are becoming more sophisticated and widely available in North and West, and more remote from daily life in the entire southern hemisphere. In no area of the work of the DOC is greater critical imagination called for than in respect to the incredible possibilities available in, for example, European satellite broadcasting; and in no area of the work of the DOC is greater human and ethical sensitivity called for than in respect to the slow introduction of advanced telecommunications to the lives of Third World churches.

(36) A second comment, though, is based on the conviction that the future of much communication within all churches will nevertheless be in line with possibilities offered by computerization and telecommunications. If, as is surely the case, such sectors of life as business and the military already profit from worldwide satellite hookups -- and at astonishingly reasonable costs -- what might it mean for inter-church communication, worldwide, increasingly to take place via satellite? What would be the systems? the technical requirements? the costs? This proposal is made in all seriousness, and on the basis of a conviction that the sharing of information and program resources by instantaneous satellite hookup might contribute to the reality of expressed communion between churches. I challenge the COC to add this proposal to its present agenda.

(37) (3) A third preoccupation in the work of communication has to do with theoretical considerations stemming from the academic study of communication, theory and practice. It is, after all, on the basis of psychological and sociological realities that communication contributes to society. We too rarely concern ourselves with the insights of communication science regarding human interaction and

community formation.

(38) A major exception in the program of the DOC to this lack of concern for communication science would seem to be the much discussed Communication for Development project (CDP) which was concluded at the Limuru (Kenya) consultation in 1986. It has taken our department some time to come to terms with its responsibility to translate the findings of that enterprise into knowledge that can genuinely be put at the disposal of those concerned for development work within the total ministries of churches. Progress seems to be underway at present, however. A question for the future may well be the extent to which similar theoretical studies in the communication sciences might be undertaken by the DOC in order to enhance its ministry with member churches.

(39) (4) Many who work in the area of Christian communication are primarily concerned with goals associated with the humanizing of societies and their units. In a major address to the 1987 Central Committee of the World Association for Christian Communication, Carlos Valle, General Secretary of WACC, faced the question of "Communication and the Power of the People." One paragraph from that stimulating address typifies this preoccupation:

(40) "Culture, then -- which we all consider to be an indisputable sign of humanization -- is <often> reduced to being a copy of certain inherited and deep-rooted schemes. This culture has nothing to do with the communicating action of the people. However, it is precisely the people's words which constitute culture. Communication and culture are forms of expressing the same thing. Humanization is produced from communication, from the culture of the people. Therefore, to avoid the communication of those who are marginalized is an act of dehumanization for the community as a whole. That is a lack of culture!"

(41) In this connection, it is important that we take note of the fact that the World Association for Christian Communication will hold in October 1989 in the Philippines a world congress on the theme of "Communication for Community." It will be a major event and it is anticipated that both the COC and the DOC will be involved. (Note should be taken that at the London 1986 meeting of this commission, I made the recommendation that the COC/DOC take the lead in planning for such an ecumenical world congress in 1988. No action was taken. The WACC sponsored event for 1989 may now provide many of the same opportunities as were envisioned two years ago.)

(42) This preoccupation with "people's communication and community" is one which while it should inform much of our work must not remain unexamined. The hallmarks of this concern easily become ideological slogans, subject to partisan political and social views. Groups whose charter for communication ministry is given by churches -- such as, quite specifically, the Departments of Communication of the World Council of Churches and the Lutheran World Federation -- need to raise serious questions. What is the relation between faith and the ministries of the churches and ideology? What are the relations between possible understandings of Christian community (koinonia, communio, ecclesia) and a basic view of the total human community? These questions are not to be faced on the level of theory alone. They affect the work of our department even as we conceptualize and

actualize projects within our Consultative Services Unit. Questions concerning the effect and use of mass media over and against alternative (or group, or people's) media are very much to the point. Every care must be taken that projects serve the authentic ministries of the churches and not be tools of political or social ideologies. Christian communication is to serve people within and out from the ecclesial communion, not to use people in the service of ideology.

(43) Perhaps at this point mention should be made of proposals made in past years that the DOC face the question of "The Nature of a Project." Largely due to limitations of staff time, a consultation on that subject has not been held, although the matter is an ongoing concern of our Consultative Services Unit. The questions are many, including whether or not the substance of projects and, even more, the system of project identification, approval, oversight, and evaluation might at root be ideologically determined in ways not appropriate to the Christian communion. It is very much a goal of the coming year that this whole matter be faced more directly and systematically than hitherto; indeed, that is the stated request of the COC itself.

(44) (5) Those concerned with Christian communication, finally, are often taken up with questions of theology. Communication is frequently conceived as a final -- the "practical" -- element in a comprehensive theological system or methodology. In contrast to this latter conception, we have endeavored to locate communication as an integral element in each moment of Christian faith. Accordingly, our theological task is more central and fundamental than simply setting communication within an overarching framework. Theological clichés no matter how true will not suffice.

(45) In our ministry of Christian communication -- as in many elements of the total program of the Lutheran World Federation -- we often make our decisions, develop our plans, and take action and then post factum search for a theological rationale. The challenge is to reverse that order of things. If in the life of the church theology is the critical discipline of reviewing, refining, and sharpening the Christian message in order that it might speak to the present situation -- even where paradigm shifts are occuring -- it should be self-evident that in the Department of Communication we must look at the nature of information, or the use of telecommunications, or the adaptation of media to the needs of groups, initially in the light of the Christian community, its formation, nurture, and mission. Theology must be something other than a passing interest which for some becomes an academic preoccuptation; it is, rather, to be the way in which we put our most fundamental questions and phrase the answers to which those questions drive us.

(46) I have referred now to five perspectives on Christian communication -- ways of approaching the subject -- which seem to preoccupy persons committed to this particular ministry within the church. We have not, however, in any of the groups to whom we are related or in terms of our own self-understanding in the DOC formulated the kinds of comprehensive definitions needed to guide our work in the future. Attempts at such formulations -- e.g., the "Credible Christian Communication" statement of the Vancouver Assembly of the World

Council of Churches, or the "Principles of Christian Communication" adopted in 1986 by the World Association for Christian Communication, or our own Report on Strategy of 1981 -- are suggestive, yet, I think, still only partial. What is needed is an ecumenically conceived view of Christian communication, theologically faithful to the Christian message and to the ecclesial community which is the church, and relevant to the needs of a world in constant and now fundamental change. Is there a way in which such a view of Christian communication can now be developed? Might not the Commission on Communication consider taking new and ecumenical initiatives in such an undertaking?

(47) In this connection it is, I think, important to point to two developments. In January of this year in Moscow, largely at the instigation of persons involved in the communication work of the Russian Orthodox Church, the Evangelical Church in the Federal Republic of Germany, and the European Region of WACC, a forum on theology and communication was held, involving some thirty or forty persons. A second such forum is planned for February 1989 and if planned rigorously and ecumenically this may develop into an appropriate and ongoing channel for the development of a comprehensive understanding of Christian communication. Further, contacts deepened this past year -- largely at the insistance of the COC -- with Roman Catholic communication agencies (specifically, UNDA in Brussels and the Catholic Media Council in Aachen) would indicate that new and serious opportunities for achieving an authentically ecumenical basis for such endeavors are at hand.

The Department of Communication

(48) During the course of this meeting it is to be hoped that the Commission on Communication will keep in the forefront the question we have been attempting to illuminate: how might the communion of which we are a part be enriched by communication? (To phrase the question in this way is not to imply that communication is simply something added to the communion. Communion and communication must be seen as thoroughly integrated. Indeed, there is no communion without communication.) And this will have to be done both as you review and plan specific programs of the DOC, and as you address yourself to the role of communication programs and concerns in a restructured Lutheran World Federation.

(49) Each unit within the department is asking for serious reflection and important decisions from you. At this year's meeting of the COC it is the Information Bureau which is in the forefront. There are two specific issues which should be mentioned.

(50) (1) The LWF Commission on Communication and the Communication Committee of the World Council of Churches in 1987 both requested a study of "new ecumenical arrangements to better share news and information." Accordingly, the two staffs have prepared a remarkably thorough and positive document, "Toward an Ecumenical News Agency in 1991" (EXHIBIT 4.2). On the basis of an analysis of fundamental ecumenical responsibility, of duplications between the WCC and the LWF in their present news services, of needed economies, and of basic issues of journalistic credibility, the document foresees the creation of an Ecumenical News Agency in 1991 to replace the present news services of the two organizations. The possibility of

involving other ecumenical and confessional organizations is seen as realistic.

(51) The staff has not carried out a complete feasibility study. The COC is asked critically to review the document and determine whether or not the LWF Executive Committee should authorize LWF participation in such a major study. A comparable process is underway within the World Council of Churches. Obviously, the proposal has far-reaching implications. The establishment of such an independent agency would, for example, answer an important question within the LWF restructuring process. Yet such an agency would probably not fulfill all of the legitimate interpretation and public relations needs of the parent institutions. The COC should treat all such questions with great care.

(52) It is my conviction that this proposal carries within it the seeds not simply of functional cooperation between organizations, but of significant progress towards the fulfillment of the deepest of ecumenical goals. It could well be an important step in a process of structural integration leading to new manifestations of the unity of the churches.

(53) (2) In the light, of course, of your deliberations regarding the opportunity just described, you will be asked to give guidance concerning the organization of the Information Bureau between now and the Eighth Assembly in 1990. The questions are clear, and concrete options are spelled out in EXHIBIT 5.2.1.1. Since the departure, in the fall of 1987, of its editor, the English Lutheran World Information has been capably edited and managed by a staff of two persons, but this is surely too large and important a task for such a small staff. Further it must be acknowledged that the German LWI is approaching a time of staff transition. What might the best solutions be? Are, as I firmly believe, new forms of integration between the two services desirable? Whether your guidance is seen as of a permanent or an interim character, this is one of the most important points on your agenda. Information concerns should also be an important part of your reaction to the Interim Report of the Committee on Structure. How you deal with the two issues which I have highlighted is inextricably bound up with the expressions you choose to make concerning the role and location of information services in a restructured Federation.

(54) In highlighting the concerns of the Information Bureau I want also publicly to stress how serious we are about information as a central element in the life of the Lutheran communion. Suggestions that the DOC this past year has moved towards a less significant role for its Information Bureau are totally unfounded, whether directed towards the English or the German service or both. We find ourselves in a time of staff transition which requires careful and imaginative action. This is so precisely because the importance of a professional and credible, global information service is so very great. If it is the notion of communion which shapes our life within the LWF, full dignity and comprehensiveness must be given to the role of information. News and information lead towards the deep knowledge which must exist between churches if in communion with one another they are to manifest their unity in mission to the world.

(55) The Publication Office of the DOC will similarly claim your

attention during the coming days. As you know, staff changes and severe financial restraints have thus far prevented the fulfillment of the mandate concerning LWF publications laid down by the COC in 1987. We are moving on an administrative level to provide staff for a functioning Publication Office. The COC, however, is being asked to consider long-range possibilities for the creation of a Publication Office which will adequately and professionally serve the entire LWF. Your review of such possibilities should also address the question of how necessary funds for such an office can be secured by the DOC and other units within the Federation.

(56) The Consultative Service Unit of the department has in spite of severe staff limitations not simply maintained its global leadership in communication projects. It has identified new projects and deepened its comprehensive concern for the integral role of communication within the ministries of the churches in the Lutheran communion. We are encouraged at signs of new maturity within the "regional entities" with which the COC has struggled for many years. New developments in Indonesia, Ethiopia (including, notably, the Ethiopian Orthodox Church), Tanzania, and Colombia will claim your attention, as will familiar questions about radio broadcasting, the role of communication in theological education, and the nature of our cooperation with partners such as WACC and, newly identified, the Commission on Inter-Church Aid, Refugee and World Service (CICARWS), the World Council of Churches unit which funds communication projects.

(57) As you devote your attention to the work of the DOC with member churches and ecumenical partners in respect to communication projects, you should keep in front of you the matter of how this work can best be carried on in a restructured LWF. Some have suggested that communication projects should be merged into a single "project unit" of the Federation, a unit which would bear responsibility for all projects -- community development, education, communication. I have resisted such a move on the basis of the conviction that the communication concern expressed in what we have traditionally called "projects" requires its own professional attention as do comparable project concerns in other LWF units. This latter view is reflected in the Interim Report of the Committee on Structure by the identification of a desk for "Communication Services" in a contemplated "Division for Witness and Action" within the LWF Geneva secretariat. Here is one approach to the question raised at the beginning of this paper, "Is there a particular and proper location for the specific concerns of communication within a restructured LWF?"

New Opportunities

(58) There remain before the Commission and Department of Communication new opportunities and unmet responsibilities.

(59) The Executive Committee of the Federation will, at its meeting in June, determine the theme for the 1990 Assembly in Curitiba, Brazil. That action will make it possible for the DOC clearly to identify the full range of its responsibilities for Assembly preparation. A special deputation from the Geneva staff has been in Curitiba during the past number of days in order to survey the Assembly site and

facilities and in order to establish close working relationships with the host church. Initial reports concerning all such matters will be presented to the COC during the course of this meeting. We are fortunate, additionally, that one of the members of this commission, the Rev. Silvio Schneider, has been named by the Evangelical Church of the Lutheran Confession in Brazil as its coordinator for communication activities at the Assembly.

(60) From the continuing work of the LWF I should like to single out four concerns which by their very natures call for special communication attention. It is imperative that the DOC with its partners in other Federation units face up to the fact that the success of such concerns depends inevitably on wide and imaginative communication. These are, for our department, opportunities which have not yet been grasped.

(61) - Reception. One of the major ecumenical questions today is how the churches should take hold of and be changed by the results of the ecumenical movement. How in the present ecumenical context are churches to follow through in respect to conclusions reached in bi-lateral or multi-lateral dialogues? Through both its Department of Studies and General Secretariat the LWF is involved in such dialogues but unanswered still is the question as to how the results of those dialogues are received and take on life in member churches. The DOC has helped the LWF face this question by the publication, with Fortress Press in the United States, of LWF Report 22, Reception: An Ecumenical Opportunity by William G. Rusch (German: Rezeption: Eine Oekumenische Chance). Additionally, LWF Report 25, Lutherische Konvergenz: Analyse der Lutherischen Stellungnahmen zu den Konvergenzerklärungen "Taufe, Eucharistie und Amt," by Michael Seils is now in production with an English translation, "Lutheran Convergence: An Analysis of the Lutheran Responses to the Convergence Document, "Baptism, Eucharist, and Ministry" being prepared. These contributions are significant, but the larger communicative task connected with the ongoing process of reception has not yet been thought through or implemented.

(62) - LWF Statement on Mission. The Department of Church Cooperation at its meeting in Kyoto, Japan this past month approved a final draft of a document which could make a significant contribution to mission thought and action. The statement, "Together in God's Mission: An LWF Contribution to the Understanding of Mission," has been in preparation since 1982 and is now, in its final form, being forwarded to the LWF Executive Committee for official action. It is anticipated that the document, together with appropriate study material, will be commended to LWF member churches as well as to the wider oikoumene. Surely there is a communicative task involved in this, and the DOC must respond.

(63) - Pastoral Work in Relation to AIDS. In March of this year the LWF sponsored a global consultation on the question of the churches' responsibilities for pastoral care in the midst of the AIDS crisis. The report of this consultation, also to be presented to the Executive Committee, focuses on questions of discrimination (legal and social rights), guilt and fear, death and dying, and the responsibilities of a caring community with specific programmatic recommendations. The question is what the distinctive contribution of the church as church might be in the midst of this tragic pandemic. New

attitudes and ways of responding to illness are called for. Again: by its very nature, such a concern calls for new forms of communication throughout the world church.

(64) - The Palestinian-Israeli Issue. As is well known, the LWF has devoted considerable energy to this most serious and seemingly intractable question. In February a working group was convened as part of the response to the Federation Executive Committee's action in 1987. The following statement is from the report of that working group and has been placed squarely on the desk of the Department of Communication:

(65) <It is recommended> that the LWF take steps to see that member churches are as fully informed as possible on the facts and issues relating to Israel-Palestine questions, the following being among the means which may help attain this goal:

(66) a) Where necessary the translation of relevant documents to languages other than the originals should be sponsored or subsidized. This would imply the setting up of a fund designated for that purpose.

(67) b) There should be a continuing effort to see that tourists and pilgrims receive a balanced picture of the situation in the Middle East. This will require more energetic efforts than heretofore, both in the Middle East and in countries of origin.

(68) c) Member churches should be informed by the LWF about the possibilities for establishing contact with reliable institutions for assisting Christian visitors to the holy land, for example the Ecumenical Travel Office of the Middle East Council of Churches, the Evangelical Lutheran Church in Jordan Overseas Secretary, the German Probst and American pastor in Jerusalem.

(69) The communication challenge of this is obvious and thus fare no response has been given.

(70) We have moved in this report from brief descriptions of some theological and professional convictions regarding communication to specific programmatic issues, problems, and opportunities facing the Commission and Department of Communication. And an effort has been made to place these matters in the context of the emerging awareness of the reality of the Lutheran communion within the oikoumene which is Christ's one, holy, catholic, and apostolic church. By no means has this statement explored all of the questions in front of us: there are hard issues and routine issues, financial considerations, problems that call for difficult judgments and challenges that call for bold imagination. Since last we met the Lutheran World Federation has moved ahead on many different fronts, and the Department of Communication has been a part of that march. What is needed now is a clear-headed assessment of how we have done, and direct routings on the map guiding us into the future.

(71) We generalized earlier in this report concerning the present

era as one of "paradigm shifts." Christian communication was itself born in what for persons of faith was the decisive, the ultimate of such shifts. The Christian gospel, to paraphrase Amos Wilder, represented "a new outburst and plenitude of human utterance and communication." The radical renewal of communication which took place in Jesus the Christ points to an epoch-making moment in the human story. The early Christian awareness of this radical shift in culture came to expression in new imagery, new speech forms, new communication. The grasp upon ultimate reality which occured with this revolution in communication constituted nothing less than a new kind of person, and a new kind of communion: persons and communities capable of unprecedented moral energy and cultural creativity. With Christianity the self-understanding of humanity broke through into universality, and the new communication that accompanied this event signaled no less than what was claimed by the early witnesses, namely, a new creation. (cf. Amos Niven Wilder, The Language of the Gospel: Early Christian Rhetoric, 1964, p. 136.)

(72) In an era of enormous shifts -- here in the German Democratic Republic, in Brazil, in Ethiopia, in Indonesia, in the West -- let us as persons charged with a ministry of communication hold on to that new self-understanding of humanity and communion given to the world in Jesus the Christ. For what we deal with in Christian communication is nothing less than the new creation for which our world groans in travail.

Norman A. HJELM
May 1988

TOWARD AN ECUMENICAL NEWS AGENCY (ENA) IN 1991

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A staff report to the Commission on Communication and Executive Committee of the Lutheran World Federation, and to the Communication Committee and Central Committee of the World Council of Churches.

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I. HOW WE GOT TO THIS POINT

(1) The communications committees (commissions) of both the Lutheran World Federation and World Council of Churches have encouraged the exploration of new ecumenical arrangements to better share news and information.

(2) At its meeting in April 1987, the LWF Commission on Communication voted that "together with ecumenical partners and appropriate COC members, the DOC a) participate in a process of reflection in order to determine the possibilities for common action and cooperation; and b) study in particular the possibility of participating in the creation of an 'ecumenically cooperative news service' in Geneva."

(3) At its meeting in June 1987, the WCC Communication Committee voted that the WCC "consider, as a matter of urgency, in consultation with all Geneva-based ecumenical and confessional organizations, and others which have expressed an interest, the establishment of a joint Ecumenical Communication Service at the Ecumenical Centre."

(4) Not as officially, though in writing for the most part, other organizations have expressed interest in being part of the process. However, these organizations were not asked - and have not (so far) committed themselves - to be part of any arrangements that might eventually emerge.

(5) They include the World Methodist Council, Anglican Consultative Council, Baptist World Alliance, World Alliance of Reformed Churches, World Alliance of YMCAs, World YMCA, United Bible Societies, Middle East Council of Churches, Caribbean Conference of Churches, and Conference of European Churches.

(6) For now, because of the official actions of each

committee/commission, we concentrate on the LWF and WCC. As other organizations take official similar action, the proposals which follow will have to be revised accordingly. In the meantime, other organizations they are to be kept informed as this LWF WCC proposal advances/evolves.

II. OVERVIEW OF THE CURRENT SITUATION (WCC)

The products

(7) The News and Information Section of the WCC Communication Department is currently responsible for three products which share ecumenical news and information in a journalistic way:

(8) Ecumenical Press Service appears weekly (about 45 times a year). It normally includes seven sheets, printed on both sides in single-space, block-paragraph format. The first sheet includes the issue's contents on one side, and a page (shoptalk) of miscellaneous information. The remaining six sheets include a variety of items - longer and shorter news stories, commentaries (ecuviews), documentation (ecutexts). There are approximately 100 items a month.

(9) EPS is mailed out to about 2000 addresses in about 100 countries. A few clients receive the headlines free by telex or telefax. They can then ask (and pay extra) for the complete stories. The subscription charge for EPS is CHF 69,50 a year; that produces an income of about CHF 85.000 a year.

(10) Service oecuménique de presse et d'information (SOEPI) appears weekly (about 45 times a year), including one edition a month (Mensuel) in magazine format. Both include pictures - Mensuel always, SOEPI occasionally. SOEPI normally includes seven sheets, printed on both sides, giving ecumenical news from the whole world. The ones stemming directly from the WCC are distinguished from the others. Occasionally SOEPI publishes book reviews.

(11) SOEPI is mailed to about 500 addressed in 50 countries. Mensuel is mailed to about 200 additional addressed. The subscription charge is CHF 69,50 for SOEPI (including Mensuel) and CHF 19,50 for Mensuel alone.

(12) Intervox has two parts: a 30-minute, audio feature service in English and French, issued 10 times a year; and a news "Soundbank". The feature service generally includes 4 to 6 items per language per edition. Supplementary written material - often based on EPS or SOEPI - is included whenever possible. There are occasional extra, special editions on a theme or subject. Soundbank offers stations access to more timely, ad-hoc news items and actualities in several languages, often with a regional focus. Tapes are mailed on request.

(13) Intervox features are used by about 100 subscriber radio stations, about 60 per cent of them in the Third World. The sliding subscription scale from CHF 195 to CHF 495 a year. That produces an income of about CHF 6.000 a year. Most Soundbank requests come from

First World stations. All Soundbank material is free.

Costs and staffing

(14) In terms of approximate time devoted directly or indirectly to the products, the section includes the equivalent of two journalists and 2.5 assistants (administrative/secretarial/technical). Salaries and related costs for those 4.5 people are about CHF 430.000 per year. Production and distribution costs for the three products are about CHF 340.000 per year. Costs for travel, translations, office rent, telephone, supplies, computer use, subscriptions, correspondents' fees, etc. connected with the products come to about CHF 200.000 a year (not counting distributed overhead costs such as the personnel office, library, finance department, etc.).

(15) Thus, in very rough terms, the net cost to the WCC per year to produce and distribute its three news-and-information products is CHF 864.000 (= 970.000 gross costs - 106.000 income). This does not count time and services provided by other departmental staff from time to time in connection with these products.

(16) If a news-photo service is included in the new arrangements, some part of the current budget of the WCC Visual Arts Section would also figure in these calculations, as would perhaps another 1.5 staff equivalents. In round figures, that adds another CHF 200.000 to the current WCC expenditure, thus producing a grand total of about CHF 1.064.000.

III. OVERVIEW OF THE CURRENT SITUATION (LWF)

The products

(17) The LWF Information Bureau (IB) produces the "Lutheran World Information" (LWI) news services in English and German. Their main service is the "Editors Weekly", geared towards news-multipliers. In addition there is a "Church Leaders Monthly", which provides a round-up of the most significant stories published during the previous month, as well as a photo service.

(18) In 1987 there were 46 weekly and 12 monthly LWI issues in English. Each issue had an average of 20 pages. The weekly service goes to about 1520 subscribers and the monthly to about 1700.

(19) In 1987 there were 48 weekly and 12 monthly LWI issues in German. Each issue had an average of 20 pages. The weekly service goes to about 1550 subscribers and the monthly to about 550.

(20) The two language editions of LWI are distributed in about 100 countries.

Costs and staffing

(21) In 1987, production and distribution costs for the two news services (excluding staff-related costs) were CHF 368.814.

(22) In 1987, IB had a staff of two editors (English and German), one

editorial assistant (English), two part-time secretaries (German), one youth assistant/translator (English) and one administrative assistant.

(23) In terms of staff time, the news-and-information operation required approximately six full-time positions (not including services provided by other LWF staff and free-lancers in relation to this operation).

(24) In 1987, total expenditures for IB salaries, travel, office rent, PTT, supplies, computer costs, etc. were CHF 885.510 (although some IB-staff were also involved in activities not directly related to the news-and- information operation).

(25) Though a precise figure is difficult to provide, it can safely be estimated that the LWI news-and-information operation cost around CHF 1.200.000 in 1987.

IV. IMPLICATIONS OF NEW ARRANGEMENTS

Financing

(26) Adding the financial resources now allocated by the LWF and WCC for news-and-information services gives a total of about 2.25 million Swiss francs. Thus, something like that would be available to finance the new arrangements. Considering the new arrangements more cost effective than the current situation, the result for the organizations would be more and better news-and-information services per each unit of cost.

(27) Regardless of what the actual level of annual funding would be for the new arrangements, it must be based on a long-term commitment (five to seven years) in order to provide the necessary guarantees for recruiting qualified staff and the building up of well functioning services.

(28) A clear common understanding of the relationship between this new joint structure and the remaining communication work within the WCC and LWF must be established, in order to avoid duplicating functions which could jeopardize the new arrangements.

(29) The possibility of finding new and independent sources of funding, in order to decrease dependency on the sponsoring organizations, should also be looked into. Of special interest could be both secular and church-related trust funds and foundations, willing to support the gathering and sharing of the kind of information which the ENA would provide.

Remaining communication needs within the organizations

(30) This proposal deals mainly with one particular aspect of the communication needs of the organizations concerned, namely news-and-information sharing geared towards media users and opinion leaders. This, we believe, can be done more effectively and with more credibility through a new joint structure.

(31) There are other important communication needs within each organization, which would continue as a necessary part of their own activities.

(32) Examples of such work are promotion and information material geared directly toward their own particular constituencies, press conferences, press releases and official statements, communication operations at conferences and meetings, including audiovisual productions, graphic arts, printing, etc. in relation to these activities.

(33) It is certainly possible that especially the more technical aspects of this work could also be jointly undertaken by various organizations, through the creation of a cooperative structure in which resources and staff would be shared. The feasibility of such a venture would require a specific study.

V. RATIONALES FOR CHANGE

(34) Broadly speaking, there are two kinds of rationale for the creation of an Ecumenical News Agency (ENA). On the one hand, ENA would make the use of current staff, time, money, etc. more effective by eliminating duplications. On the other hand, ENA would allow improvements compared with existing operations. The four categories below include rationales of both kinds.

(35) However, more basic than those is a fundamental implicit and explicit ecumenical commitment reflected by both the WCC and the LWF. It is to do whatever can be done to further and foster Christian unity. It is to work together unless there is a compelling reason not to.

(36) If one takes the two organizations' ecumenical commitments seriously, then rationales for change are not first, and not only, that the change will be more efficient or cost effective, less costly or duplicative. Such benefits are not unimportant, but they are not primary. What is primary is the commitment to joint action because it reflects an ecumenical imperative both organizations share, and which, they are convinced, they have from the Lord of the Church.

Coverage

(37) 1. There is considerable overlap in the audiences receiving the present news services.

(38) 2. Content-wise, the current services cover many of the same topics, sometimes publishing quite similar stories.

(39) 3. Items which now appear in only one of the services, reflecting its particular audience or organizational relationship, are either items of rather limited interest for a larger audience, or items easily absorbed by a slightly expanded joint service.

(40) 4. Under the current arrangements, with the pressures to produce substantial and varied services each week, staff journalists have

insufficient time for time-consuming interviews and research. There is also insufficient time for them to follow up on stories they have already produced.

(41) 5. These various problems could more easily be solved through a joint structure.

The "Burden of Officialness"

(42) 1. The existing operations are integral functions of large institutions. Considerable staff time is therefore taken up by meetings which - however interesting or important - do not directly relate to the news operation. Though some information would be lost by not attending such meetings, that can be compensated for. Overall, ENA would allow for a more effective use of staff time.

(43) 2. Any news operation requires regular contacts with sources of information. An advantage of a structure where news gathering is separated from other areas of work is that contacts are based on mutual interests in sharing information, not on real or imagined internal pressures.

(44) 3. News services directly linked to a particular organization are often perceived as official mouthpieces. Therefore, staff leaders of these organizations are often seen as responsible for every item published/ broadcast regardless of whether they were consulted beforehand or not. This sometimes creates a conflict between their readiness to accept a "free flow of information" and the risk of misinterpretations by readers, or pressures from within constituencies toward more restrictive policies. A clearer separation of responsibilities would considerably decrease this tension, removing from the institutions and their leaders this "burden of officialness". This would require, however, a well-defined editorial policy, and clear procedures for dealing with occasional complaints openly and factually.

Credibility

(45) 1. The existing services enjoy fairly good credibility among both secular and church-related media. However, in setting up ENA, the sponsors are, not to put too fine a point on it, buying increased credibility for their news and information, especially among secular media.

(46) 2. This point is illustrated well in articles which marked the demise last year of the news bureau of the Lutheran Council in the USA. In commenting on Erik Modean, the bureau's founding director, Richard Ostling, religion editor for Time magazine, observed that Modean was "highly informed on Lutheranism and deeply committed to it. ... That loyalty, however, never hampered his keen news instincts. He was wholly reliable, credible, honest, and forthright." However, Ostling noted, not only personality but also structure affects credibility. The bureau was "sponsored by several denominations" (which made up the council); thus it "had a broader perspective, and fewer institutional limitations than is often the case with an information office within an individual denomination", - often prone to "denominational protection, promotion, propaganda, and puffery." Similarly, George Cornell, religion editor of

Associated Press, observed that "because of the bureau's diffuse foundations, detached from any one denomination, it got hammered from myriad sides to toe the several, disparate lines. ... Perhaps that helped to keep it pure. Under the mixed signals, it couldn't cater to any of them. All it could do was plough along that middle furrow, telling it straight, disregarding flak from wherever it came. ... The system in itself keeps you clean."

(47) 3. To be sure, structure does not guarantee credibility. And the relative importance given to elements that make up credibility may vary from region to region, system to system. Religion editors of secular, western news conglomerates are not our sole authority.

(48) 4. However, their view - and it is a view not limited to people who are sociologically like them - is not insignificant. Accepting that they have an important point, and addressing it creatively in setting up ENA, is an investment in credibility which is likely to lead to more space for and more usage of ecumenical news and information from Geneva. This is one of the most important returns the sponsoring organizations would receive for their efforts in setting up and subsidizing ENA.

Costs

(49) 1. Any news operation is by its nature rather expensive It requires:

* a well trained and knowledgeable staff
* considerable staff time to assure quality and reliability
* an effective production and communication infrastructure
* quick distribution
* good marketing

(50) 2. If such an operation cannot be financed through commercial advertising and/or cost-related subscription rates, it requires considerable subsidy (as the cost of the existing operations clearly shows).

(51) 3. In relation to cost-effectiveness, ENA would have the following advantages:

* Coverage duplication would be eliminated. More media/ individuals would be reached for the same cost.

* More information would be channelled to journalists for the same cost. Particular audience/language groups would be served more cost effectively.

* Journalistic coverage would be better organized.

* Duplication of expensive investments would be eliminated.

* Technological costs of increasing the speed of news distribution could be undertaken more easily.

VI. ENA: SERVICES, STAFFING

(52) The proposed ENA is an umbrella for a variety of products/services. This is not an exhaustive list. Not all need go into operation at the beginning. ENA could (eventually) be responsible for:

EHN = Ecumenical "Hot" News
ENS = Ecumenical News Service
EAS = Ecumenical Audio Service
EPS = Ecumenical Photo Service
END = Ecumenical News Digest

(53) END would be especially for church leaders, the other four for journalists and other communicators (church-related and secularly employed). Of course, people who are not part of the primary audiences of the products/services could be expected to find them helpful and interesting, as is the case currently.

(54) ENA could also include a Media Relations Section (MRS) to handle various communication services for the sponsoring organizations - conference communication operations, official communiqués, press conferences, perhaps even some forms of media liaison and public relations.

(55) However, the question of how this would affect ENA credibility is one which must be pondered carefully before such a decision to include MRS under the ENA umbrella. (MRS could also be handled cooperatively, but as a separate operation.)

(56) In any event, it does not seem wise to propose including MRS in the ENA group of products/services at the outset.

(57) In looking at staffing, it is important to keep in mind that ENA is projected as <u>one</u> service, though it must offer a variety of products (see above) in various languages (see below). This is a not insignificant change of mindset/operation from the current arrangements in which the two editions of LWI, and EPS and SOEPI are in effect separate entities.

(58) It must be clear, however, that the result of this one-service approach is not to be mono-culturalism. As a matter of conviction (and for reasons of effectiveness in marketing), ENA will have to respond creatively and effectively to differences in style/approach/content which flow from differences in culture and language in different parts of its constituency. It will have to keep such differences in mind as it assembles its staff.

(59) ENA is to be based in Geneva, because of the concentration of ecumenical agencies there. It could have bureaus in other cities, usually in connection with the headquarters of interested partner organizations.

(60) ENA staff could include the following posts (some of which would probably be combined in the same person):

* editor-in-chief
* managing editor (printing, marketing, administration, correspondents)

* senior news editor
* audio editor
* specialty news editors (language, region, institution, subject, etc.
* photo editor
* digest editor
* news assistants (writing/research/translation)
* administrative/technical/clerical assistants
* correspondents (not full-time; not based in Geneva)

(61) Given the current Geneva-based news-and-information staff equivalents outlined above, one might project an ENA Geneva staff of 10-12. Cooperative financing and other arrangements with other agencies would largely determine non-Geneva staffing.

VII. ENA: POTENTIAL USERS

(62) It is important to make some clear distinctions among potential users of an ecumenical news service. The two main categories are media users and individuals/organizations.

Media

(63) Media users, which help bring information to a wider audience through their own outlets, include great variety, from BBC World Service to small church bulletins. Irrespective of the size and make up of their audiences they have the following in common:

* Their topics must relate to things that concern their audiences.

* Their information must be presented in such a way that even a general audience can understand it.

* It must be in a language which they can use without too much difficulty.

* Information must reach them in time to be processed according to their own deadlines.

* They must be able - without double-checking - to trust the reliability of the information they receive both in terms of overall content and thrust, and in terms of accuracy of spellings, figures, etc.

(64) Most items are however of direct interest only to some media users, because:

(65) * The information is time-bound, and once it has been reported on radio/TV and/or by daily newspapers, it may no longer be of interest to other media.

(66) * The information concerns a particular country/region and is judged to be of marginal interest elsewhere.

(67) * The information is judged to be of interest mainly for a particular audience (i.e. theologians, Lutherans, social

workers, etc.).

(68) * The information is related to a person known only in a specific place or among a certain category of people (which makes it all the more interesting for some particular media).

(69) Regardless of whether an item will be used by many or few media outlets, it is "a sucess" every time media users help spread information to readers/listeners that otherwise most probably never would get to know about it.

(70) Even among those within the audiences that, for whatever reason, do not give particular attention to the information something is achieved: The fact that "their" newspaper/radio gave space to this information, must mean that it has some significance and importance. Presence has a value in itself, which should not be underestimated.

Big Differences

(71) Looking at the current media users of the existing news services in Geneva, it becomes immediately clear that in terms of "market-opportunities" there are big differences, for obvious reasons, between different parts of the world.

(72) We have strong reasons to question and challenge this "order" of inter- national information structures. If we take our own statements on "credible Christian Communication and "Gospel values" in information and communication work seriously, we must indeed try to change unjust structures and work towards a "more balanced flow of information" both among churches and within the media.

Not from Geneva

(73) Such changes should not and cannot be initiated only from Geneva, but must evolve out of an open process in which everybody concerned can fully participate.

(74) In this perspective, a Geneva-based ENA is a significant but far from sufficient adjustment. One of its important contributions will be to facilitate the much broader and deeper changes which are required.

(75) Without losing sight of these overall concerns, we must however also try to develop realistic structures and interim priorities which take into account existing possibilities for an Ecumenical News Agency in Geneva to reach media users and opinion leaders with information they can and will use.

(76) There exist some significant national and regional church-related news agencies (APS in Nairobi and AGEN in Brazil, just to mention two examples). The importance of such news services and the absolute need for continued support for these and other similar entities must be strongly underscored. It is through the development of indigenous regional and national news services (not through the expansion of a Geneva-based agency) that the foundation for a more just, new order of ecumenical information can be laid.

(77) Any future expansion on ecumenical news and information work must not be dictated from ENA/Geneva. It must be based on cooperation between equal partners.

(78) Already, however, it would be possible to establish cooperative arrangements to allow for the use of many more languages than would be practically and financially possible were ENA to act all by itself.

Africa, Asia, Pacific, Latin America, Caribbean

(79) In general terms, these regions have information infrastructures with the following common characteristics:

(80) * Newspapers and other print media are predominantly found in urban areas and are rather elite-oriented. The same is true for television (with some important exceptions).

(81) * Radio broadcasting is by far the medium which reaches the broadest audience, but in some of these regions, it provides little or no coverage of religious information of the kind that comes from Geneva.

(82) * Church-related media have rather small circulations and give rather limited space to international news.

(83) As potential ENA users, these regions suffer serious structural problems. This can, however, not be the only measure for determining ENA policy vis-à-vis these regions.

(84) In terms of being the subjects of reporting, directly or indirectly, regions play a significant role in what is found in the current LWF/WCC news services. But too many of these stories are prepared by journalists from so-called developed regions and/or contain a "northern" perspective on the "south". There are no easy solutions to this problem, but the credibility of ENA will depend on serious attention being given to rectify this imbalance.

(85) Also, in terms of active church membership some third-world regions are becoming increasingly important. Efforts must therefore be undertaken to provide outlets for information, which can serve these audiences. Even if this cannot be a direct ENA task, it must provide as much support as possible to such initiatives.

The Middle East

(86) Many of the points in the previous section are also valid when describing the situation in the Middle East. There is, however, an additional factor, which deserves mention. Many of the political conflicts in the area have a religious dimension, and the Christian minorities living in these countries, mainly Orthodox, often find the descriptions and interpretations of events in the Middle East distorted. It would be an ENA priority to provide reporting which is sensitive to the realities of this region.

Eastern Europe

(87) A regular flow of information to and from Eastern Europe would be

another ENA priority. So far German LWI has played the most significant role in this respect, and German is still useful common means of communication in this region. The important role played by church-related media, notably in the GDR, is only one of many indications of responsibility to provide accurate and relevant information, which ENA must continue.

Northern and Western Europe/North America

(88) Looking at the situation as it is, countries in this part of the world are major users of information from the existing news services:

North America (USA, Canada)

Western Europe (FRG, Netherlands, Great Britain, France, Switzerland)

Northern Europe (Sweden, Norway, Finland, Denmark, Iceland)

(89) In these countries/regions one finds a) large LWF/WCC member churches, b) a strong and well developed church-media sector, c) a substantial number of secular media operations of different kinds, open to ecumenical information.

(90) In view of this situation, it makes sense to try to provide these regions with a regular flow of news and information, which to some extent perhaps could be financially supported and carried out through cooperative arrangements with the media operations concerned.

What language(s)?

(91) The choice of languages to be used by ENA will always be a question of how much one can do with limited resources. The goal must be to work in as many different languages as possible, although in some cases cooperative arrangements with other agencies might be the only realistic solution.

(92) The primary purpose of the ENA is to serve media users. The choice of languages must therefore be based on the number of media outlets which can use/understand a particular language, although this criteria will have to be balanced against other factors. (If we use only the number of potential outlets, it could be argued that Finnish is more important than Spanish.) It will therefore be necessary to take into account the total situation of different regions, in order to find the best linguistic mix.

(93) Apart from English, which is the most widely understood, the final choice of languages remains open. Based on user potential, there are certainly strong arguments for German.

(94) In the cases of three Romance languages (French, Spanish, Portuguese) it must be taken into account that although these languages are primarily used in countries that are predominantly Roman Catholic and where the secular media often shows very limited interest in "non-Catholic" news, there exist small but important church-media sectors, which strongly prefer to receive material in

their respective languages. Whether such services should be provided directly from Geneva or in cooperation with agencies already working in these languages is a matter for further investigation.

(95) In the cases of some languages - Dutch, Swedish, Finnish, Korean, for example - there is a significant number of outlets, but editors who work in those languages are accustomed to translating from other languages. There are also several languages - Chinese, Indonesian, Swahili, Arabic, for example - which, though they are not used by many media interested in ENA material, are nevertheless undestood by millions of people in various countries. And, even if there are many countries which, because of their colonial pasts, also use English or French as "national" languages, it should be remembered that this is really true only for certain elites there.

(96) The possibility of creating language "news-pools" among media outlets in some countries, through which journalists would regularly visit Geneva on reporting assignments for the "news-pool", could be considered as a way of providing more regular coverage directly into various languages.

(97) We should keep in mind that language is not only a tool, but a part of culture, and therefore ways of thinking and identification with particular concerns. Although it will never be feasible to communicate everything in every existing language, great imagination must be used to create as many solutions as possible.

Church-leaders/organizations

(98) Even if the primary ENA task must be to provide media outlets with information that through them can reach many different audiences, there exists a particular audience, around the world, which should be given the possibility of direct and regular access to the kinds of information which an ecumenical agency in Geneva can provide.

(99) Examples of such recipients are church-leaders and others whose work is, one way or another, related to the activities of the ecumenical organizations in Geneva. In addition, there are numerous organizations around the world, both secular and church-related, which have a direct interest in the work and activities of the WCC, LWF, etc.

(100) For all these, and they are many, there must be an organ created, which meets their particular needs. In spite of the many different interests, they have the following needs in common:

* access to important statements.

* information on actions and decisions taken by Geneva-based and other world church organizations and their related bodies.

* appointments of persons to staff positions, committees, etc.

* plans for and result of meetings and conferences.

* developments in different programmes.

* general information from the ecumenical "scene"

* information on where they can obtain more detailed information on particular subjects.

(101) It can be assumed that the audience of an Ecumenical News Digest (END) with the kinds of information mentioned above, already has a rather substantial background knowledge on the subjects treated. Therefore it would be possible to include in it a somewhat "heavier" content, without giving in to the tendency to use ecumenical jargon understandable only to a few selected individuals.

(102) There should also be a real potential for covering a substantial part of END costs through some kind of subscription arrangement (which partly could be bulk-subscriptions directly paid by sponsoring organizations).

VIII. ENA: REGIONAL NETWORKS AND CORRESPONDENTS

(103) ENA would be based in Geneva and devote considerable time towards covering the activities of the ecumenical organizations based there. Since these bodies are worldwide fellowships with constituencies and involvements in many different locations, it would be necessary to establish regular working relationships with regional and national church-related news operations and individual journalists interested to serve as ad hoc correspondents.

(104) It is very important that these relationships be based on mutual co-operation and not perceived as a centre-perifery structure, through which the regions only channel information to the "headquarters" in Geneva.

(105) All news agencies have their own particular users/audiences which they must provide with material that is relevant and useful. Co-operation between ENA and various regional or national services is thus not primarily a cost-saving mesaure, but a way to reach different audiences more effectively and secure a greater diversity in their respective services.

(106) The financial support needed for the different regional and national services cannot be a responsibility of the news service in Geneva, but will require assistance both from local and international sources. Attempts should be made to coordinate discussions and decisions on support to the different services in such a way that their complementarity is emphazised and harmful competition minimized. The forms for such discussions must be developed through an open and participatory process.

(107) In addition to cooperative arrangements with other news services, ENA would of course also establish its own network of ad hoc correspondents around the world. These journalists would both provide individual articles and occasionally cover important events on behalf of ENA. Both as a cost-saving measure and as a means of getting regular reporting from journalists that are well acquainted with different local situations, this would be a very important asset for the service.

IX. ENA: FREQUENCY AND SCOPE

(108) The questions related to how often and with what content, etc. ENA should offer its various products/services are intimately linked to the needs of different users/receivers.

Ecumenical Hot News

(109) In order to assure a good working relationship with broadcasters and daily newspapers, it will be absolutely necessary to provide them with regular and fast delivery of news stories. The present system of mostly mailing a weekly bulletin is not sufficient. However "hot news" is distributed - via computers, telefax, telex or mail (which system(s) to choose to be determined by a special study) - the ambition must be to deliver each individual story as soon as it is available and ready for publishing. There are two basic reasons for this:

(110) a) It gives the news media the possibility to use the information when it still is "fresh", and thus more useful to them.

(111) b) It gives each story a visibility on its own, which increases the likelihood of it being noticed and used.

(112) This does not mean that every ENA item should be delivered this way. It concerns only stories that have "high" news value and are "time bound". Features and news which are considered interesting but of less immediate interest to the "big" media would go into ENS.

Ecumenical News Service

(113) The weekly news service would be the "backbone" of ENA with 20-24 page issues the standard.

(114) In order to stimulate interest, especially among secular users and bigger church media, it would be advisable to mail or telefax an advance "content-sheet", highlighting major stories of the coming issue. Especially for those receiving ENS close to their own deadline, this would allow for better planning.

(115) Even if it will always be difficult and cumbersome to gather feedback about use of ENS items, it is a necessary part of an ongoing "self-evaluation", which deserves proper staff resources within the new structure.

(116) The variety of local situations and needs will be a major ENS concern. Stories that are interesting to a US audience are not necessarily very useful for a publication in Hong Kong or Tanzania. Special care must also be taken to avoid culturally-bound reporting under the guise of "professional" journalism.

(117) In order to meet the needs of different and particular audiences, a certain difference in style and scope of reporting in various languages will have to be accepted.

(118) The existence of a large church-related news service in the FRG, (Evangelische Presse Dienst) must be taken into careful consideration, when the structure and coverage of ENS is being considered. It would perhaps be possible for EPD to place a correspondent of its own in Geneva to be located within the new structure, but working primarily for FRG users/audiences.

(119) Similar questions should be raised in relation to particular needs of US users/audiences, and to the church news agency there, Religious News Service.

(120) These considerations would have the dual function of, on the one hand, assuring usable coverage for important markets and, on the other hand, avoiding that these particular areas unduly influence overall ENS reporting.

Ecumenical News Digest

(121) In view of the different levels of interest among END receivers, its periodicity and size will have to be a compromise which allows for enough information to be regularly distributed without "overloading" those with more limited time and interest for it.

(122) END is not to become an "omnibus" for all kinds of reports and documents of only limited interest. Better would be to occasionally produce special supplements on subjects that cannot be reported only in a news or feature format.

(123) END would appear twice a month, with occasional special-issue supplements. Its size would be 12-16 pages.

Ecumenical Photo Service

(124) Both as a complement to the various printed services, and as a journalistic activity in its own right, photo journalism is an important and valuable part of ENA.

(125) Of primary concern would be regular service to media users. Adequate staffing is a must. Otherwise the photo section will become more of a "documentation and archive operation" than a functional and rapid part of the news operation.

Ecumenical Audio Service

(126) The main problem for any ecumenical radio operation from Geneva is how to supply the potential users with usable material. A printed medium, like a newspaper, can easily adapt a story received for publishing within its pages. A radio station is much more restricted, due to the nature of radio braodcasting.

(127) If the item does not come in the language used, its attractiveness is very limited. Furthermore, a radio listener can only listen to one item at a time, while a newspaper reader can glance through the entire publication, picking out the stories that are of interest.

(128) In practice this means that while printed media readily accepts written information from the "outside", a broadcaster strongly prefers to "design" each item to fit a very particular programme.

There exist of course "magazine"-programmes and news-casts which are made up of different "pieces", into which items received from the outside can be "fitted". This is, however, normally only done when a strong professional relationship and mutual trust has been established.

(129) In summary this indicates that a radio service is possible, but requires a particular, and rather costly structure, in order to be efficient.

(130) Besides the current Intervox market, an expanded Soundbank structure through which broadcasters received advance notice on interesting persons who will visit the Ecumenical Centre, and the possibility to order a direct link for making their own interviews with these people from the studio in the Ecumenical Centre, would broaden the interest especially among the bigger secular broadcasters. If more direct, personal relationships between a radio-desk and individual braodcasters were established, it would be possible to produce on request "tailor-made" interviews and programmes for use on individual stations.

(131) In terms of the potential audiences which could be reached by such a service, it is most attractive. It requires, however, substantial resources and staff.

(132) Most of the problems and possibilities mentioned in the radio section are of a similar nature in relation to television and video work. Even if the new structure cannot afford to do a lot of work in this field on its own, it is however important that relationships are established and that TV-broadcasters and video-producers can find the necessary help, which facilitates and encourages their coverage of the work related to the ecumenical organizations in Geneva.

X. ENA: SPONSORSHIP, FUNDING, GUIDELINES

(133) LWF and WCC (plus any other who took official action in time) would found ENA as a separate entity.

(134) The founders would, for a specified period, underwrite the costs of ENA at a level at least equal to what they have been spending for services to be assumed by ENA.

(135) That level would be increased (or decreased) in proportion to increases (or decreases) in the subsequent budgets of the founding organizations.

(136) Some formula would have to be devised to accommodate organizations which subsequently became sponsors.

(137) Subscription and other income would cover an agreed percentage of ENA costs and/or agreed percentages of the costs of its products/services.

(138) For the sake of its credibility, and to free the institutions from the "burden of officialness", ENA must be effectively insulated from

control by the sponsors, and must be perceived to be so. Perhaps the relationship of the BBC to the government of the United Kingdom can be a model in this regard.

(139) Details of structure of an ENA board, principles for selection, etc. remain to be set forth.

(140) Commitments to multi-year funding from the sponsors, and agreements which would not allow for precipitous withdrawal of funding are also necessary to assure credibility.

(141) To develop an ENA "statement of principles", (editorial policy) the three documents (attached) would be especially useful:

(142) * "Description of (LWF) Information Bureau Policy" (May 1985)

(143) * "Principles Which Guide the Editors of EPS & SOEPI" (June 1987, distilled, by the editor of EPS, from the April 1980 report of a three-person committee which evaluated EPS/SOEPI at the request of the WCC Communication Committee)

(144) * "Credible Christian Communication" (prepared by the WCC Communication Department for the 1983 WCC Assembly; though its concern is broader than something like ENA, many of its principles, notably pages 13-23, could be taken account or in any such code, as they represent one formulation of various issues which have arisen in connection with the debate on the a "new world information and communication order."

(145) Any such principles/policy will include a commitment to privilege news and information of ecumenical interest which comes from parts of the world and sectors of the church (in its broadest sense) which are disadvantaged by current media structures and assumptions. Thus, other factors being more or less equal, Burundi will be of more interest to ENA than Britain, Nepal than the Netherlands, Suriname than Sweden, North Africa than North America.

(146) Clearly, also, coverage of the activities of the sponsoring organizations would be a major ENA concern.

(147) Before it is finalized, such a statement of principles/policy should be widely shared with secularly- and church-employed journalists working in various languages and cultures.

(148) In the case of both ENA principles and ENA structure, journalistic credibility will have to be a major concern. Related to that will be competence, cultural diversity, and a nuanced understanding of the complexities of various ecumenical issues.

XI. A POSSIBLE TIMETABLE

(149) With the LWF and WCC assemblies coming up in 1990 and 1991, it seems sensible to continue with the current operations until after that. Also, with the need to project budgets more than a year in advance, a smooth transition to ENA would need a year or so once final approvals were given.

(150) However, planning, preparation, staff selection, etc. would continue, so that on 1 July 1991, ENA could begin operations.

Between now and then, the following could happen:

(151) May 1988: Report distributed to interested or potentially interested partners. Cover letter from LWF & WCC communication directors requests their reaction, and invites them to respond officially by the end of the year.

(152) May 1988: LWF Commission on Communication considers this report, recommends any changes or further work it sees fit, has opportunity to approve ENA in principle.

(153) June 1988: The LWF Executive Committee considers this report (as amended in light of commission suggestions/comments), recommends any changes or further work it sees fit, has opportuntiy to approve ENA in principle.

(154) August 1988: WCC Communication Committee officers consider this report (as amended in light of LWF suggestions/ comments), recommend any changes or further work as they see fit, have opportunity to approve ENA in principle.

(155) August 1988: WCC Central Committee considers this report (as amended in light of LWF and WCC communications officers' suggestions/comments), recommends any changes or further work as it sees fit, has opportunity to approve ENA in principle.

(156) September 1988: Assuming approvals in principle, a six-person working group is established (two staff members, two commission/committee members, two "outsiders" proposed by the commission/committee - that is, one person in each category from each of the two organizations). It works long and hard to produce, by the end of November, a detailed proposal for ENA.

(157) By December 1988: Proposal distributed to WCC Communication Committee. Official responses from other partners-to-be, if any, received. Proposal revised to reflect them, if necessary.

(158) January 1989: WCC Communication Committee reviews "final version" of report, has opportunity to approve ENA, and recommend WCC Central Committee action.

(159) May 1989: LWF Commission on Communication reviews "final version" of report (as amended in light of WCC suggestions/comments), has opportunity to approve ENA, and recommend LWF Executive Committee action.

(160) June 1989: LWF Executive Committee reviews "final version" of report (as amended in light of WCC, and of LWF commission suggestions/comments), has opportunity to

approve ENA.

(161) July 1989: WCC Central Committee reviews "final version" of report (as amended in light of WCC Communication Committee and LWF suggestions/comments), has opportunity to approve ENA.

(162) By December 1989: Appropriate bodies of other partners (if any) review and have opportunity to approve ENA.

(163) During 1990-1991: Winding down, gearing up, fine tuning for 1 July 1991.

REPORT OF THE AGENDA COMMITTEE ON THE COMMISSION AND DEPARTMENT OF COMMUNICATION

(1) The Agenda Committee met under the chairmanship of Dr. David Preus and elected Executive Committee member Maria Gomez as secretary. A brief introduction was given by COC chairperson Ruth Abraham about the nature of the agenda committee and the reason for its establishment this year.

(2) In his introductory remarks, Norman Hjelm, Department Director, referred to the specific assignments given to the Commission and Department of Communication. He reviewed briefly the organizational setup, activities and future plans of the Department's three units, the Information Bureau, Publication Office and Consultative Services.

(3) The COC chairperson then explained the working style of the Commission, indicating that at its 1988 meeting the Commission had approved USD 1.5 million for communication projects in LWF member churches; the department also renderd consultative service to and assisted member churches in the development of their communication ministries. She stressed that communication should not be understood as purely technical but rather as intregal to Christian faith.

(4) Participants then voiced their concerns on the following main issues; however, the COC did not propose any action by the Executive Committee:

(5) - Ethical Guidelines for Christian Journalism

Discussion and review of a policy for the Information Bureau.

(6) - Network of national correspondents

Need for contacts between the member churches and LWF and between the individual member churches. Staff has begun to investigate the possibility of the instalment of computer links between member churches.

(7) - Training in communication

Importance of training and information on the Communication Training Fund for individuals and workshops/seminars in the churches around the world. COC encourages 40% allocations for women scholarship applicants from its Communication Training Fund.

(8) - Information/Publication in the French language

Need for serious consideration of this matter.

(9) - Radio broadcasting in Africa

Desire of the African churches for an alternative outlet to replace RVOG and a proposal to air this matter on the agenda of the African Church Leaders on July 2.

(10) - Women in the Media

Need to heighten awareness of sensitivity to women's concerns and their participation and involvement in Christian communication and training. Approved a consultation in early 1989 on "Women and the Mass Media in Africa."

(11) - Publications

Need for the much wider dissemination and translation of major documents, particularly in Third World countries.

(12) - Post of Editor-in-Chief (Information Bureau)

Approval by COC of this post which will have responsibility for both the English and German language information services, and the plan to fill vacancy promptly.

(13) - Ecumenical News Agency

A staff proposal of LWF/WCC Departments of Communication which is under study.

(14) Due to lack of time, the matter of a theological journal for the LWF which was raised by the General Secretary's report was not discussed.

(15) At the close of the meeting, the Committee expressed its appreciation for the opportunity to deal with LWF's communication activities in a small group which allowed for thorough discussion of the different issues on the DOC agenda.

(16) ACTION:

In light of the LWF restructuring,
in light of other staff priorities, and
in light of the very preliminary character of the proposal,
the Committee recommends that the Executive Committee
take no action relative to the Ecumenical News Agency
at this time.

MINUTES EXHIBIT 10.1.4.
LWF EXECUTIVE COMMITTEE, Addis Ababa, Jun-July 1988,
Original

REPORT ON THE AGENDA COMMITTEE ON
SOUTHERN AFRICA
MONDAY, JUNE 27,1988

Executive Committee Members Present:

Bishop Aarflot,
Bishop Dumeni,
Bishop Von Keler,
Bishop Leich,
Rev.Rehner
Bishop Serote

Bishop Aarflot acted as Chairman and Rev. Schmale was elected secretary. The opening prayer was led by Bishop Serote.

(1) Update on the current political and church situation:

a) South Africa

On the basis of a recently issued document,"The Church/State Conflict" Bishop Serote reported about the present situation in the Republic of South Africa: "The whole country is now under a state of emergency. The press is greatly restricted. Many organizations have been effectively banned. South Africa has responded to the growth of international anti-apartheid actions by retreating into an increasingly aggressive and isolationist stance. It has pursued military intervention rather than diplomacy towards its neighboring states... At the same time many of the church denominations critical of apartheid are moving toward the recognition that action, and not simply words, are demanded by the gospel in situations such as ours. These developments in church and state make further conflicts likely."

Bishop Serote further reported on the banning of 17 organizations which led to a protest march of church leaders in Capetown. The State President P.W. Botha reacted by writing a letter to Archbishop Tutu asking him if he is "serving the Kingdom of God or the Kingdom of the South African Communist Party and ANC".

At a convocation of Christians meeting on 30-31st May a National Campaign Committee was established

- to discuss further, the proposed programme of effective non-violent action and develop strategies of carrying out the campaign

- to mobilize and organize the churches and church groups to carry out the proposed programme nationally.

The programme includes actions like supporting the trade union call for"days of protests and actions to ensure the release of all political prisoners and detainees".

Bishop Serote also reported that the Episcopal Council of the Evangelical Lutheran Church in Southern Africa in a press statement strongly protested against the banning of the 17 organizations, stating amongst others, that the Episcopal Council sees"this banning action of the South Africa Government as a clear indication by the regime to stem and wipe out all opposition to Apartheid".

b) Namibia

In his report Bishop Dumeni stated that the situation in Namibia is worsening. One of the latest events is a school boycott against army bases being in the vicinity of the schools. The boycott has now already lasted 3 months and 40,000 students are involved. In support of the students, workers went on strike on June 20 and 21st, this being the first nation-wide strike since 1971; and the stay-away rate was estimated at 90-100%, "Our people want the South African military to leave our country," Bishop Dumeni stated. People still disappear, others are found killed by unknown people. Bishop Dumeni gave a number of examples and reported that his church feels, "that these abhorrent acts are a consequence of the South African government's refusal to sign a cease-fire treaty and to allow the opportunity to Namibians themselves to choose their own leaders." Bishop Dumeni furthermore reported that Lutheran unity has been delayed considerably by the decision of the German Evangelical Lutheran Church to withdraw from the Council of Churches in Namibia. (For further information on Namibia see Exhibit 12.38).

(2) Report on LWF activities during the past year

Ralston Deffenbaugh and Christa Held briefly reported on LWF activities during the last year. LWF/WS has now established offices in all so-called Front Line States. The education programme for liberation continuous, as well as the chaplaincy for Namibian and South Africans in exile. CDS projects like hospitals and schools still play an important role in Namibia.

Bishop Dumeni expressed his deep appreciation for all these activities.

(3) Lutheran Church Relations in Southern Africa, Including the Suspension Question

Bishop Aarflot introduced a number of reflections for consideration by the Committee. This paper is attached. The Committee engaged in extensive discussion. Finally, by a vote of 5-1 (von Keler), it was recommended that the Executive Committee adopt this resolution:

> Seeing that little, if any, progress has been made to comply with the conditions set by the Budapest Assembly for lifting the suspension of the two white member churches in Southern Africa, and noting with regret that the actions taken by DELK at its last Synod have aggravated the situation, the Executive Committee states that the evidence is growing to justify a final implementation of the Assembly resolution to call on the overseas partners to terminate their assistance to these churches. However, the Executive Committee strongly feels that the pastoral visit of an LWF delegation foreseen in its 1987 Viborg resolution should take place if at all possible as a last means of trying to come to terms with the situation.
>
> The Executive Committee urges the churches and partners involved to make every effort to facilitate such a visit in due time before the Executive Committee meeting in 1989, with the understanding that a final decision on the issue be made at that meeting.

The Committee concluded the discussion of this issue by reaffirming that, in line with the pastoral intention of the Budapest resolution, the door remains open for the suspended churches to rejoin the communion as soon as the necessary requirements are fulfilled.

(4) Encouragement for Ongoing Work

In a brief discussion at the end of its meeting, the Committee recommended the following resolution for adoption by the Executive Committee:

> The Executive Committee encourages staff to continue ongoing work on such issues as:
>
> - support for the member churches' and LWF work in Namibia South Africa, and the neighboring states;
>
> - efforts to help promote independence for Namibia within the context of UNSCR 435;
>
> - efforts to help promote an end to apartheid:
>
> - assistance in meeting the material and spiritual needs of Southern African refugees;
>
> - strengthening of regional cooperative efforts such as the SADCC - Nordic Churches' cooperation;
>
> - advocacy for the release of all political prisoners, especially Rev. Molefé Tsele of the Evangelical Lutheran Church in Southern Africa; and for a stay of execution and fair trial for the Sharpeville Six;
>
> - bringing LWF concerns in Southern Africa to the attention of relevant governments, as was done for example in the statement on the recent USSR-USA summit meeting;
>
> - marking appropriate occasions, such as the upcoming 70th birthday of Nelson Mandela on July 18,1988;
>
> - efforts to help protect the natural resources of Namibia until independence, for example through support for UN Council for Namibia Decree No.1.

(5) Statement by the Church of Sweden Mission

The Committee received a statement from the CSM Assembly concerning a number of issues related to the present situation in South Africa. Due to lack of time the statement could not be discussed by the Committee.

MINUTES

EXHIBIT 10.2.5.

LWF EXECUTIVE COMMITTEE, Addis Ababa, Jun-Jul 1988 Original

Report of the Agenda Committee on the Palestinian-Israeli Issue

1. The Committee met with Archbishop Werkstroem in the chair. The Committee elected Ms. Aida Haddad as vice-chairperson and Dr. Trond Bakkevig as secretary.

   Throughout its work the Committee was guided by Dr. Paul Wee, Dr. Eugene Ries and Dr. Yacob Tesfai from the staff.

2. The Committee was given a review of the discussion of the Executive Committee in Viborg 1987 and the actions which had been taken to follow this up. Different elements of this follow-up are being dealt within the paragraphs below.

3. Ms Haddad gave a review of what has happened in the Occupied Territories since the uprising began on December 8, 1987. Among other things she noted that nearly 300 Palestinians had been killed so far, 5000 remained in detention and that the young continued to be maimed by Israeli soldiers. (Her report is attached.)

   A question was raised concerning the situation of Christian Jews living in Israel. (It was pointed out that some of their work is taking place on LWF-owned property, with the authorisation of the LWF trustees.)

4. Archbishop Werkstroem gave a review of his visit to the Middle East in Oct.-Nov. 1987. (The Archbishop's statement is attached.) He stressed the importance of visits to the churches and governments of the Middle East at this critical time. He noted the importance of the LWF Statement for his visit.

   Appreciation was expressed for this and similar visits. It was underlined that it is important that such visits are continued. A special point was made of the importance of enabling visits to the region by representatives of churches in Africa, Asia and Latin America.

5. Paul Wee gave a report on the staff visit to the Occupied Territories and Israel in February 1988. This visit was a necessary preparation for the visit of representatives of the Executive Committee which is to take place in February 1989. Support and appreciation was expressed for this visit. The importance of the visit of the Executive Committee delegation was underlined.

6. Response to the staff report on the Palestinian-Israeli Issue (Exhibit 10.2.4.).

The Committee found this document to be a useful contribution to the ongoing discussion of the Palestinian-Israeli Issue.

7. The Committee heard a report on present LWF/World Service activity on the West Bank and Gaza and took note of the special effort to respond to the present crisis. The Committee expressed appreciation for this work.

Future Plans

8. Relationship with the International Jewish Committee on Interreligious Consultations (IJCIC): The Committee heard a report about contacts between this organization and a newly formed staff group from the LWF. The Committee takes note of this and encourages this contact.

9. The theological dimension: The Committee heard different reports on Christian-Muslim and Christian-Jewish dialogues and on ecumenical efforts in the region to express a Palestinian theology. The Committee found all these efforts valuable and encourages their continuation.

10. The report of the working group on the Palestinian-Israeli Issue (Exhibit 10.2.1.): The Committee expressed appreciation for the report and recommendations from the group, the measures taken by the General Secretary and the actions taken by the Commissions of the LWF. It noted particularly the need for a structured study process involving member churches to follow up on questions related to this issue.

The Committee recommends the following action taken by the Executive Committee :

The Executive Committee expresses its support of the activities undertaken by the General Secretary to follow up the Statement and Actions of the Executive Committee from Viborg 1987 as well as the recommendations from the Working Group on the Palestinian-Israeli Issue and finds them to be consistent with the intent of the Executive Committee. It supports the follow-up of this activity through the Program for Reconciliation and Peace in the Middle East.

In conjunction with the discussion on the Palestinian-Israeli issue LWF Vice-President, Mrs. Aida Haddad requested that the following statement should be attached to the minutes:

"With deep appreciation and gratitude I wish to thank all member churches represented in the Executive Committee for their prayers for the Palestinian people as well as for their neighbors the Jews. Thank God we are not left alone and that we are not forgotten. However, I would like to thank in a special way the General Secretary and the delegation that accompanied him to the Holy Land. The visit, as well as other visits, have meant a lot to our church, to the entire Christian community as well as to the Muslim community. On this occasion I would like to thank the Church of Sweden which also arranged for the visit of a delegation under the leadership of Archbishop Werkström. The visit of his delegation was also met with great appreciation.

I would also like to thank the Department of Church Cooperation for extending support to the schools of the Evangelical Lutheran Church in Jordan, to the Department of World Service for its generous contribution to relief services in the area and to the Church of Sweden Mission for contributing thousands of first aid kits to different areas of the West Bank and Gaza Strip.

On this occasion I would like to recall a paragraph from the General Secretary's address where he said, 'We are set in a particular context which requires us to let futile phrases fade in order that communion and solidarity might be expressed in ways which are not only to be heard but also to be seen and felt' and where he also said that 'an understanding of the Federation as a communion of churches requires a strengthening of communication'."

Agenda Committee on the Palestinian - Israeli Issue

"Blessed are the peacemakers for they shall be called the children of God".

The Palestinian uprising or what we call in Arabic INTIFADA in the Occupied Territories, that is the West Bank and Gaza Strip, started Dec. 8, 1987 and has entered its 7th month.

The Occupied Territories which were sealed from Jordan and from Israel, spontaneously exploded in a kind of rebellion against the occupiers. In order to reach Israeli public opinion as well as world public opinion, the Palestinians resorted more intensively to civil disobedience and to other non-violent organized ways of challenging the Israeli army, police and Israeli government.

The INTIFADA was totally initiated by the Palestinian leadership and its people in the Occupied Territories and has changed several old concepts about the Palestinians as well as about the Israelis.

The Israeli government reacted in escalating its responses in a way which attempted to defuse the uprising. All means of force and power were used to deal with this threat against the Palestinian resistance.

I. The first weapon that was used was the closure of all schools in the West Bank and Gaza Strip since January the 8th, 1988. This closure meant that about 300,000 Arab Palestinian students were deprived of their legal right of schooling. All community colleges, vocational centers and academic institutions were closed and put under military control.

II. Palestinian activists in their weekly Unified National Command leaflet decided and ordered the whole population to go on strike which thus included all commercial as well as public and private transportation (shops open only from 9-12 a.m.). The Israelis responded by cutting fuel supplies to all gas stations in the occupied territories as well as cutting the international phone lines and blocking communication with the Arab world through the border bridges with Jordan.

III. The Unified National Leadership achieved a widespread compliance with instructions for further strikes by refusing to pay taxes, boycotting Israeli goods and food stuffs. It asked that the population rely on its own resources.The leadership initiated the resignation of the Heads of Arab Municipalities, the resignation of Palestinian Civil Police and Civil administration officials.

IV. On the other hand the Israelis also escalated their brutal responses and military actions by restricting the flow of money into the West Bank i.e. each person is entitled to 400 Jordanian Dollars or 1.000 US$ per month. Another brutal action was taken in banning the movements or Palestinians between the West Bank and Gaza Strip

and imposing nightly curfews.

We should not forget the acts of hooliganism and provocation of individual attacks on villagers and camps and homes by Israeli settlers by indicating that they are restoring law and order to the areas. We should not forget the repeated attacks on hospitals in order to take the injured as prisoners as well as their families who were visiting. We should not forget that around 37.000 prisoners were put in Ansar 3 which is a concentration camp in Negev where they are denied the basic health and sanitary rights and services. We should not forget the 245 who were killed by Israeli rubber bullets and the many pregnant women who lost their embryos as a result of and effect of the tear gas bombs. We should not forget the demolishing of houses and the curfews imposed on camps and villages. We should not forget the waxing of the big commercial areas that are closed because they abide by the national command orders. We should not forget that fathers should pay a bail of which becomes then a punishment if the child is caught throwing stones; the bail is 5,000 shekels or 3.100 US$. We should not forget the large number of people who have been handicapped as a result of the breaking of limbs and other parts of the body.

The continuous turmoil in the West Bank and Gaza Strip represents not only the interruption of order but the culmination of ongoing disorder: these 7 months of disturbance are the natural behavior of an unnatural occupation where the new generation of Palestinians refuse to inherit the continuous pain and powerlessness of their elders.

On the other hand, Israel, despite all that is occurring, still denies the legal rights and self-determination of the Palestinian people. But the most powerful strategy for Palestinians is to remain on their land under any circumstances and to continue to pressure the Jews collectively to discover how best to achieve peace. The international peace conference is the most logical step towards a lasting solution. The Arabs should not beg for it; both nations would benefit from the logic of realism and trust.

The alternatives to peace are disastrous for Jews and Arabs alike. This could mean a further strengthening of the extreme Muslim fundamentalist elements among the Palestinians as well as among the Israelis.

But the question is whether 1988 will bring a new and hopeful turn in the Middle East struggle for peace and justice. Both Israelis and Palestinians want peace, but politics can be a game of power, a deceptive response to danger, and a fear-provoked pattern of thinking and doing. May we be brave enough to speak the language of peace and act accordingly.

Mrs. Aida Haddad

Statement by the Archbishop of the Church of Sweden, Uppsala

2.3.1988,

"I am shocked at the violence which the Israeli army carries out against Palestinian youth in the Occupied Territories", says Archbishop Werkstroem. "I visited the Middle East in November, before the disturbances began. I noticed many signs which showed that fanaticism and extremism escalate on all sides. I pleaded in vain with both parties to try to break the vicious circle of hatred and violence which has caused so much suffering for Jews and Palestinians alike. I also proposed that both, Jews and Palestinians, have a legal right to live in this land within secure and recognized boarders. The precondition for such a settlement is that Israel is recognized and that its borders become secure. But Palestinians also must be allowed to live in security. These are the preconditions which seem to be so difficult to be reconciled.

Church of Sweden Aid (Lutherhjaelpen) and Church of Sweden Mission support wide ranging humanitarian work for Palestinians. Their schools which I visited are now closed and the education of the youth is interrupted. The Augusta Victoria hospital for Palestinian refugees has been allowed to open an emergency unit for the injured and crippled youth. I plead with Israel to withdraw from the Occupied Territories and with both sides to accept the calling of an international peace conference. Such a conference ought to aim at satisfying the just demands for secure and recognized borders on both sides.

I should like to repeat to others the content of my conversation with the Anglican Arabic Bishop Elia Khoury, because it carried a message of reconciliation: "If we Palestinians and Israelis could meet one another face to face , then we Arabs will forget and forgive. The future must be based on compromise and co-existence. There is no other way. Without an international peace conference, which the Israeli government opposes, there will be even more bloodshed and more extremism", Khoury said to me. Alas, his worries about more bloodshed have come true. I call for intercessions for those who are working for reconciliation between the peoples and for support of the relief work which is being carried out", concludes Archbishop Werkstroem.

Report of the Agenda Committee on Personnel Matters

The Agenda Committee agreed that the Staff Report and the Minutes from the Personnel Committee meeting (Viborg, 1987) would be the basis for discussion.

Dr. Anza Lema highlighted and clarified information related to four categories as found in Exhibit 10.5. These categories will be used as the outline for this report.

1. Updating of Job Descriptions

Job descriptions have been updated and are now being given to the consultant for review. Although the updating of job descriptions has been resisted by some staff personnel, this resistance seems to have decreased after assurance has been given that it is not a process to reduce the number of staff.

The Agenda Committee affirmed the functioning of an Interdepartmental Staff Committee to evaluate job descriptions.

Questions and comments related to job descriptions were as follows:

- are plans for goal setting included in the job descriptions writing process?
- are clear lines of accountability being established and have any problems occurred?
- since the job description for the General Secretary was formulated following the Seventh Assembly, what steps should be taken now by the Executive Committee in preparation for the election of a General Secretary in 1990?
- what is the process presently being used for performance appraisal of staff, including the General Secretary? As a matter of good management and as an affirmation of the inclusivity of the process within the LWF, performance appraisal should begin with the General Secretary and proceed to include all staff.
- what is the relationship between performance appraisal and salary increments?

2. Flextime

Since flextime was just initiated on May 2, 1988 the time is too short to evaluate its impact within the organization. Mixed feelings about flextime exist among staff. An evaluation of flextime and its impact is anticipated at the 1989 meeting of the Executive Committee.

3. Guidelines for Termination of Employment

The Committee affirmed the development of Guidelines for Termination of Employment. They were informed that the Guidelines have been implemented once and worked well.

4. Impact on LWF Employees of Envisaged LWF Restructuring

The Committee affirmed the participation of a Staff Structure Advisory Group and urged that staff not be marginalized in the process and that their input be secured. Questions were raised about the kinds of information being provided to staff. These questions raised issues such as the following:

- Has an overview strategy for restructuring been developed including timelines related to staff and related personnel matters?

- Does the present situation require the employment of a counselor for dealing with staff concerns during the restructuring period?

- Are member churches adequately assisting persons who have served in LWF positions to secure employment when they return to their home situations?

- Are there ways to coordinate the functioning of the Structure Committee and the Officers to maximize security and confidence within the staff and at the same time deal with the difficult realities?

- What issues related to transition need to be raised? What timelines need to be set? What plan for transition needs to be developed?

5. The Agenda Committee RECOMMENDS to the Executive Committee that:

5.1. a report on the performance appraisal process be made at the 1989 Executive Committee meeting; and

5.2. in preparation for the election of the General Secretary in 1990, the President be requested to convene a committee of three persons (the President, one Vice-President and a member of the Structure Committee) to review and revise the job description of the General Secretary and report to the Executive Committee at its 1989 meeting.

The committee gratefully thanked Dr. Lema for his work and for his assistance in the Committee meeting.

REVISED

Report from the Agenda Committee on the International Debt Crisis

1. The Committee had a thorough discussion of the topic and the draft working paper which had been prepared. This discussion included detailed comments about elements which needed to be added or amended with respect to the theological reflection, socio-economic and political analysis as well as the recommendations.

2. The Committee

RECOMMENDS: that, due to the urgency of the matter, the Executive Committee adopt the following statement:

The LWF Executive Committee recognizes that the international debt crisis is one of the most serious and burning issues facing the world today and thus its Member Churches. Therefore, it asks the Member Churches to begin or continue a process of study and analysis with a view towards supporting the preparation of an LWF background paper for the Eighth Assembly which will address the theological, social, economic and political questions involved and set forth proposals for action on the part of the churches and many other groups around the world.

3. To carry out this process the Committee foresees the following elements:

3.1. All LWF Member Churches are requested to engage in research and study on the debt crisis and its impact in their own contexts, involving the participation of experts as well as those who suffer. These findings (especially including those which may have already been completed) should be sent to the LWF in Geneva by March 1, 1989 for use in preparing the next draft of the background paper.

3.2. In-depth analyses of the situation in four areas, India, Africa, Latin America, and Eastern Europe, will be specially solicited. These analyses will be supplemented with descriptions of the effects of these situations on individuals (the human impact) in India, Africa and Latin America. These analyses and descriptions should be received in Geneva by March 1, 1989 and will be folded into the background paper.

3.3. The UELCI-sponsored Conference on Third World Debt (November 1988) will also offer international perspectives which, along with the results of the conference, should be included in the background paper.

3.4. In preparation for the 1989 Executive Committee meeting, a revised draft of the paper will be developed by an international drafting committee which will include regional representatives or experts.

3.5. The LWF Pre-Assembly consultations are asked to place this topic on their agendas and feed their assessments into the background paper which is being developed.

3.6. At its 1989 meeting, the Executive Committee will be requested to decide how the background paper will be used in preparation for the Eighth Assembly.

3.7. The final document will be translated from English into German, Spanish and Portuguese. It should be written as clearly and simply as possible without ignoring the complexities of the subject.

4. The background paper would consist of the following elements:

4.1. a theological preamble and summons for Christian concern

4.2. informed economic, social, and political analyses of the root causes of the problem and human suffering that is being experienced

4.3. theological basis for response to the analysis

4.3.1. the role of the churches, their duties and the possibilities with regard to advocacy, moral education (concerning conscience and value systems) and pastoral care,

4.3.2. identify insights from Christian anthropology and human rights to formulate economic ethics in a global perspective

4.4. advice and recommendations of the member churches to their members and to various societal groupings:

4.4.1. the banking and business communities

4.4.2. international financial and United Nations institutions

4.4.3. economists

4.4.4. trade unionists

4.4.5. politicians and government officials

4.4.6. the news media (to build social awareness)

4.4.7. development activists

4.4.8. the average person who is affected by the crisis as well as women and children.

Because of the variety of contrasting situations in which the churches find themselves, it is recognized that the advice and recommendations for response may differ from country to country.

5. The partners in this process should include, but not be limited to:

5.1. LWF Member Churches

5.2. LWF staff

5.3. the World Council of Churches

5.4. the Pontifical Commission "Justice and Peace" (Vatican City)

5.5. Conference of European Churches, Christian Conference of Asia, All Africa Conference of Churches, Conference of Latin American Churches, etc.

5.6. other Protestant and Catholic groups (Bishops' conferences, regional groups)

The International Debt Crisis

Presentation by Dr. Kunchala Rajaratnam

Dr. Rajaratnam expressed appreciation to the Executive Committee for having taken note of the international debt crisis at its 1987 meeting at Viborg. He also thanked the General Secretary for having mentioned it in his reports last year and this year.

He said that the gravity of the debt situation and its relevance to the witness and service of LWF was clear. He thanked the Commission and Department of World Service for the attention the Commission and the staff was giving to the matter.

He felt that the issue was the most important economic problem facing Third World churches and the entire global economy.

The paper (EXHIBIT 10.6.) was only a starting point for discussion in the global Lutheran constituency and would help the Lutheran churches to be informed prior to the discussion foreseen at the Assembly.

The preparatory process in which the LWF was engaged was neither unique nor peculiar. The Vatican and the Roman Catholic churches were giving attention to the issue as had the Lutheran churches in Norway, India, the USA, and Tanzania (in the context of the Tanzania-U.S. Roundtable Series of discussions on commodity pricing policies and their effects). Gratitude was expressed for these initiatives. In the LWF the World Service Office for Research and Social Action (ORSA) and the General Secretary had taken the lead on this issue.

He mentioned the initiative taken by the United Evangelical Lutheran Churches in India (UELCI) in proposing to the Commission on World Service the holding of an Third World debt conference in India in 1987. There was also a proposal that this initiative be cosponsored by Lutheran World Ministries (the then-U.S. National Committee for the LWF). The conference was postponed, however, to November 2-5, 1988 and will be held in Madras.

The participants will be thinkers, writers, development activists, economists, development agency representatives, LWF representatives, churches and university academics from India. These attendees will come from Asia, Africa, Latin America, North America and Europe. While support has been provided by the LWF the conference itself is sponsored by the UELCI to free the LWF from any responsibility for the outcome. However, it is hoped that the results will be useful to the LWF, especially in the context of this discussion and to help sensitize the churches through the analysis undertaken. It is hoped that the outcome also will be useful to other nongovernmental organizations and governments.

The leadership for the conference will be internationally-recognized leaders such as UNCTAD Secretary-General Kenneth Dadzie, Ambassador Muchkund Dubey of India, and Dr. Susan George, who has recently written a new book on the subject entitled A Fate Worse Than Debt. It is hoped

that the group will develop an authentic economic analysis which will also include the viewpoints of bankers, debtor, international monetary institutions, such as the World Bank and the International Monetary Fund (IMF), as well as ethical points of view.

Dr. Rajaratnam then returned to the question of the debt itself. He noted that two years ago it had reached the unbelievable level of US$ 1 trillion (1,000,000,000,000). Since then the debt has grown another $200 billion.

It is a burden on the backs of hungry people around the world. We don't see the victims as we do when there are floods or droughts. Yet we know which countries suffer most -- those in Latin America, Africa and Asia -- and mostly on the first two continents. They suffer because they have to produce goods for export to pay off the debt. Many small, debtor countries are in this predicament.

Another indicator is how much of their exports go to repay debt. On some cases, this is 100%. So country falls into a debt trap -- they use exports to repay and then have to borrow again, for use domestically or to repay debt. Many nations face debt services of 20-25% of their national incomes.

When loans become unproductive, they become a burden. Military imports are examples of unproductive debts.

Often funds are siphoned off to private accounts. The poor pay ultimately for this.

The World Bank estimated recently that the net reverse flow of resources from developing countries was $30.6 billion in 1986. Today it is about $40 billion. Developing countries, after paying debt, are losing more than before.

What is the impact of this debt? Debt service charges place a country in a position of permanently only producing goods to pay back the rich countries. This is a convenient arrangement for the rich countries: the developing countries lose twice. First, primary commodity prices are fixed by the rich countries (Africa is estimated to have lost $60-70 billion recently due to these poor prices) and second, they have to buy imports at a higher price in order to survive. So the gap between the rich and poor countries grows wider.

How does it affect the people? Developing countries cannot supply drinking water, milk for their children, primary health care, primary education or care for the environment.

Another result is that while First World economies have advanced, Third World economies have been set back. Therefore, the gap between them has widened.

Dr. Rajaratnam compared the situation of the Third World to that of the bonded laborer. A small farmer may have a 1/2 acre of land, but it is not productive enough to feed him and his family. He is forced to go to the money-lender for cash. But the money-lender charges a high interest rate. When the farmer cannot pay, the money-lender takes over the land. The farmer has no option but to become a bonded laborer due to his debt. Even while he labors and labors, he will not be able to fully pay back

the debt and so will agree to become a bonded laborer, repaying his debt through his labor. So he is stuck. There is, of course, a low level of security for the farmer in this dependency. But he cannot get away. This is the situation of the Third World countries vis-a-vis the First World as the former have to labor only to produce goods to repay debts, the end of which is never in sight.

The rural people in the Third World need consumer goods but they are preoccupied with producing export goods.

But what caused the crisis? There are at least two principal factors: the global system of trade and the international monetary system. The global system of trade evolved from market capitalism through industrial capitalism to laissez-faire capitalism. This induced poverty in the Third World as colonialism and industrial markets invaded these countries. It was a predatory system although lately it has not been so ruthless. However, if the system is challenged the capitalist economies are prepared to defend it to the end.

The international monetary system, with variable exchange rates and the key role of the dollar, has been the other major factor. The dollar has held a privileged position since World War II. The IMF and the World Bank want to retain their roles as "guardian angels" of the market system. The market system marginalizes millions of people and so we, as Christians, must examine it. The market system is defended at all costs. The IMF's conditionality has been challenged.

The export/import economic model promotes dependency. In India, despite a growth in exports, there is still a trade deficit of 7,000 crores (70,000,000,000) rupees. What is the effect of this deficit on the people? The Third World has been fed myths, such as those of Adam Smith which say that market forces are bound to restore harmony between supply and demand. But it has never happened since the evolution of the myth. It has to question so-called scientific economic theory and the related export/import theory of trade. Meanwhile the rules of the trade game have been changed -- trade barriers and protectionism have been added.

The IMF would like to ensure the free play of market forces -- between rich economies and weak ones through a competition between unequals.

The balance of power between the superpowers results in the Third World being pawns of the superpowers. As result is that 20-25% of Third World debt is military-related.

Vested interests in rich and poor countries want to control governments for trade interests and the interests of their families (in North and South). The problem of financial and political corruption among Third World leaders has led them to borrow to remain in power. Loans are made in the North to keep Third World leaders in power. An example is the Bofors arms sales to India scandal where funds ended up in Swiss banks. Thus military purchases become a means to siphon off funds. The people in power are responsible for this situation which is an injustice for the poor -- the 800 million absolute poor. In the nexus between the rich countries and oppressors in the Third World, the poor are the victims. This is the moral, social and economic issue. The injustice and exploitation involved is the entry point for the church on behalf of the victims.

Where can the church help? As with the example of the bonded laborer mentioned earlier, the church can help release the bonded laborers. One example is in India where a UELCI project (assisted via the LWF/WS Community Development Service) is helping liberate these people. The workers are advised of the risk involved and the money-lenders are urged to halt their unjust practices of high interest. Thirty-six laborers have been released through education, persuasion and dissemination of the truth. On one occasion when the laborer had more than paid off the debt with produce, the money-lender was advised that it was he that owed the laborer.

The LWF could then work to liberate the bonded Third World and thus bring good news to the poor.

MINUTES EXHIBIT 10.7.1

LWF EXECUTIVE COMMITTEE MEETING, Addis Ababa, June-July 1988
Original

Revised Report of the Agenda Committee on Pastoral Work in Relation to AIDS

Chairman: Rt. Rev. Dr. Horst Gienke
Secretary: Very Rev. Karsten Nissen
Members: Maria Gomez
Rt. Rev. Sebastian Kolowa
Rev. D. Augusto Kunert
Rt. Rev. Amtse Pierre Songsare

(1) The LWF Executive Committee received with gratitude the report of the Consultation on "Pastoral Work in Relation to AIDS" held in Kaiserswerth, FRG, March 21-25, 1988. The Executive Committee took note of the fact that the consultation had addressed itself to pastoral theology and practice. While recognizing that this cannot be separated from Christian doctrine or ethics, the consultation had concentrated its work on direct pastoral work, not attempting to answer ethical, social or medical questions involved.

(2) HIV-infection and AIDS is a challenge to the holistic pastoral ministry of the Church. Regardless of the causes of illness, in times of suffering we trust the Gospel of Jesus Christ bringing God's comfort, love and forgiveness to us. The suffering of an individual should not be regarded a punishment by God. The response of the Church to AIDS or any other disease is not condemnation but compassion, medical and pastoral care.

(3) Every person has an equal right to medical and pastoral care when sick, regardless of the character and cause of illness. The only appropriate response to illness is to offer the best care available.

(4) The Executive Committee recognizes that a comprehensive response to the AIDS pandemic calls for the identification of social, economic and political factors involved. Unequal distribution of health care resources in and between nations, economic and other conditions causing prostitution, "sex tourism", failing moral teaching and sex education contribute to the spread of AIDS. Prevention requires that the problem is dealt with in all its aspects, social and personal.

(5) With reference to the report from the consultation, the Executive Committee resolves:

(6) That the LWF initiates a theological study of the teaching and preaching of the church on the relationship between sin, guilt,

shame and disease.

(7) That member churches be encouraged to develop educational material and programs, not only regarding AIDS, but for sex education promoting faithful relationships.

(8) That member churches be encouraged to study social and economic factors leading to prostitution, sex tourism and other forms of behaviour contributing to the spreading of AIDS, and to develop relevant programs to combat such practices.

(9) That the LWF, in co-operation with other agencies, especially the Christian Medical Commission of the World Council of Churches, identify resource material for education and planning regarding AIDS and advise the member churches where they may find such material. This would help the churches to maintain a global perspective on the AIDS crisis.

(10) That the LWF and its member churches should work jointly with WHO, governments, voluntary agencies, the WCC and other churches to prevent the spread of AIDS and to assist people affected by the AIDS crisis.

(11) That the LWF and its member churches use all means at their disposal to promote a just distribution of health resources in each country and between the rich and the poor countries.

(12) That the LWF and its member churches continue to keep track of what happens world-wide in relation to the AIDS crisis and support relevant programme responses.

(13) That LWF member churches be called to be open to and accepting of everyone, proclaiming the Gospel of unconditional love and salvation by grace through faith. Only a full inclusive church is true to the example of Jesus Christ.

(14) That all LWF member churches be encouraged to stand up against all forms of discrimination of people infected by HIV or suffering from AIDS. There is a need to monitor legislation and public opinion making to ensure that discriminatory practices are not continued or introduced and to ensure that human rights are upheld.

(15) That LWF member churches provide practical services to persons affected by the AIDS crisis, be they medical, social, spiritual or legal and provide guidance to congregations in ministering to victims of AIDS so that this ministry becomes positive rather than divisive in families and congregations.

(16) That LWF member churches affirm and support the care given and volunteers working with people affected by the AIDS crisis and make sure that these persons in no way are excluded from the life of the community.

PRESENTATION OF THE HOST CHURCH

The Right Rev. Bishop Johannes Hanselmann,
President of the Lutheran World Federation,
Honourable members of the Executive Committee,
Most distinguished guests,
Observers,
Ladies and Gentlemen.

(1) This special occasion of the LWF Executive Committee meeting taking place for the first time in Ethiopia gives me special honor and privilege to welcome you on behalf of the Ethiopian Evangelical Church Mekane Yesus and of all Lutheran member churches in Africa.

(2) The Lutheran World Federation has been assisting the Mekane Yesus Church and the people of Ethiopia in many ways for several years even before our church officially became a member of this confessional body. After we became members, our contacts, experience, fellowship and sharing of resources have been greater and deeper.

(3) We are quite sure that most of you have only heard and or read about our country, the people and the life of the churches here. Recent visits to Europe and America increasingly tell us that you are made to understand - through pictures and literature - that our country most of the time suffers from drought, war, and all sorts of troubles. The fact, however, is that our country is much larger in size and with a large population. Geographic and climatic variations are quite different from the impression that such limited media can give.

(4) Our country is beautiful, with a diverse culture, and natural resources. The people work extremely hard to make better use of the resources and improve their life economically.

(5) We invited you to come and see our people and the country rather than for you to listen to sources which give you distorted information. We trust that your presence here will give you first hand information which will enable you to make your own judgments about our achievements and failures. Your constructive comments will help us to improve our performance, gain more experience and strengthen our work.

(6) After these general introductory remarks, I would like to give you a brief report on the activities of the EECMY. Over the past few years, EECMY has been the scene of many activities - such as Evangelism, Relief, Rehabilitation, Development, etc. We have organized visitation programs to help you see various activities.

(7) During 1987 and 1988 EECMY has been engaged in various activities as she tries "to serve the whole person". In all these large services the Church has been blessed and was growing in magnitude and virtue.

(8) The EECMY membership is estimated to have grown by 2,4 percent (now 717,380 members), and the development work has been expanding. In fact, the past few years have been marked with the huge relief work and greater number of new development projects being introduced, often with the support of various overseas partners.

(9) Through EECMY's work in the field in evangelism and development continues to grow, there is the increasing concern to cope with skilled human power and material needs.

(10) In particular, as the membership increases new churches need to be built. The current movement of people has aggravated the need. Moreover synods have to plan to construct churches in the new villages in order to provide worship places for its members.

(11) Similarly, the concern for trained human power is mounting. The EECMY Executive Committee, signaled the strongest wish of the Synods to jointly address their human power shortage when it made a resolution to build an institute for higher education.

(12) In this regard we would like to reiterate that our need to construct new churches to provide worship places for our church members, and our concern to build institute for higher education to overcome trained human power shortage need to be addressed by increased support of the Lutheran community.

Evangelism

(13) The year 1987 has been a year in which the church found herself in a better situation. Several congregations which were closed due to various reasons have been reopened. About three thousand congregations and preaching places can now conduct their regular programs and worship services.

(14) In almost all the synods, congregations are planning to build their own new churches and are requesting assistance. We have already noted that in our present situation of fast growth all our material and monetary resources are not adequate to help us face the challenges before us. We are, therefore, compelled to appeal to the Lutheran community to join hands with us, and assist several congregations construct the village churches where our members could serve and worship the Lord.

(15) The EECMY Evangelistic Outreach Program is one of the activities contributing positively to the above mentioned church growth. Through these programs several thousands of people have been able to receive the Lord as their personal sar. The synods are intensifying their efforts with the aim to move into unreached areas with the Gospel.

(16) For these activities and nurture of our church members, it is

evident that we need spiritual books and Christian education materials. The church, however, is in acute shortage of both. Nevertheless, negotiations are underway to solve the problems in order to meet the demand of our fellow christians.

Development

(17) In trying to serve our people, the church is engaged in several development activities such as relief, rehabilitation, education, medical work, rural development as well as social welfare. The volume of our work is increasing every year.

(18) At this point we would like to express our appreciation and gratitude to the overseas partners and agencies who have always made it possible for us to meaningfully engage in the development work and to broadly participate in the increasing relief work, with their funds, personnel and prayers. Because of the generous assistance we were able to save dear lives of thousands of young children, youth, old women and men.

(19) 1987 was thought to be a year of better harvest resulting in successful rehabilitation of thousands of families. But our expectation faded away as the report of more drought started to emerge due to insufficient or lack of rains.

(20) It is indeed very sad to experience another critical drought before recovering from the previous one. Due to this new drought situation, at present, EECMY is operating together with the LWF, Norwegian Church Aid and ecumenical partners in several regions of Ethiopia.

(21) The fact that more drought and famine is being reported this year too, is a vivid reminder telling us that we need to carry on the development work deeper than the temporary relief work.

(22) To this end, EECMY has embarked on several long term development projects, in order to make her humble contributions towards avoiding future disasters. These projects are soil and water conservation, afforestation, agricultural activities, dam construction, etc.

(23) These are, but few EECMY development activities geared towards long term drought prevention programs. The water development, integrated rural development, educational, medical and child care programs are among the major on-going projects of the church. All programs are showing positive effects and impact on local communities where they are being implemented.

(24) In particular the water and soil conservation, Micro Hydro Power and Appropriate Technology Programs of the church are enjoying popular support as well as increased demand from local communities..

(25) Our people increasing need development assistance in order to improve their environment and get better educational, medical and agricultural facilities. Which is enormous responsibility. We know our resources are limited. We hope that our partners will stand on our side as we try to serve the needy people through

relief and development work to minimize the existing problems and contribute towards improved living conditions.

Self-reliance.----------

(26) Our church has clearly defined goals for achieving self-reliance in a given period of time. During the past years the results of the assessment of the economic situation of the church shows few synods are leading towards self-reliance while the performance of others could be regarded as that which need additional efforts. Major factors for such a result, we assume, are mainly the burden felt by the church members due to severe drought, lack of careful planning, or careful coherent implementation of the policies. etc... over the last few years.

(27) Nevertheless, it is also encouraging to look at the budget estimates of 1988 of some synods. At least one synod will cover it's evangelism expenses 100 percent while some others will have to increase their efforts considerably.

(28) On the other hand, there are tremendous improvements in the area of self-administration and propagation of the Gospel. The Church is still working hard to get more qualified trained church leaders in all activities she is involved in. That is the reason why we earlier emphasized our need for additional trained personnel.

(29) This subject Peace, Justice and Integrity of Creation, is one of the currently active issues that member churches of the World Council of Churches and the Lutheran World Federation are requested to study in relation to each countries and churches present situation and environment.

(30) We can only underline that, our church through her various projects and programs is trying to make her modest and humble contributions towards assisting that Peace Justice and Integrity of Creation is brought about for the well being of fellow human beings.

(31) We know, having heard this sweeping statement you are now ready to ask questions. But do you have peace? Or what have you done to bring about peace since you have war going on in your Northern part of the country?

(32) Our nation is engaged in self-defense war in order to preserve the unity and territorial integrity of the country and secure the well being of its citizens against disunity and destruction. As a result, of necessity there is a war going on. Given this situation, as "peace maker" the role of a church would be to participate in the process of constructive contribution towards bringing about cease fire and create an atmosphere conducive to start talks between all parties concerned, in order to effect lasting peace among the peoples involved in the war.

(33) We would only hope, pray and seek ways and means to involve in such a process.

(34) We understand the task is very sensitive and moreover we are liable to be misunderstood by anyone. Even so we firmly believe,

in accordance with the teachings of the Bible and the life of Christ, that the work of reconciliation is risky and very costly, but its result is lasting peace to all who believe and involve faithfully in the process.

Conclusion

(35) The assistance the Government is rendering and the understanding it has towards our church and its work has helped the church to continue giving the valuable services she is providing to several thousands of people of Ethiopia. In this connection we would like to express our appreciation and deep gratitude for the good understanding and assistance by our government. We are equally thankful to the government for allowing the LWF Executive Committee take place in Addis Ababa and excellent assistance to make it successful.

(36) Our church is grateful to the agencies and partners for the unlimited and continued assistance which enabled us to give valuable services to our people of Ethiopia.

(37) Above all we thank God for all His abundant care through the years.

(38) May the Almighty God Bless His Church and the LWF Executive Committee.

Respectfully submitted,

Francis Stephanos
President

REPORT OF THE OFFICERS

(of their meeting held Monday afternoon, June 20 and resumed on Tuesday morning, June 21, 1988 in Addis Ababa, Ethiopia)

PRESENT:

LWF OFFICERS

Rt. Rev. Johannes Hanselmann
Ms. Aida Haddad
Rev. Augusto Kunert
Ms. Susannah Telewoda

Treasurer: Dr. Carl Gustav von Ehrenheim

APOLOGIES:

Dr. Soritua Nababan
Dr. David W. Preus

LWF CABINET MEMBERS

Dr. Gunnar Staalsett (General Secretary)
Dr. Anza Lema (Associate General Secretary)
Ms. Christa Held, Director of WS/CDS)
Rev. Norman Hjelm (Director of DOC)
Mr. Gerhard Messner (Comptroller)
Dr. Ishmael Noko (Director of DCC)
Dr. Erika Reichle (Director of DS)
Dr. Eugene Ries (Director of WS)

OTHER LWF STAFF

Dr. Jonas Jonson (Assistant General Secretary for Ecumenical Affairs)
Dr. Paul A. Wee (Assistant General Secretary for International Affairs and Human Rights)
Ms. Ingrid Kraehenbuehl (Secretary)
Ms. Uschi Schweizer (Secretary)

INTERPRETERS

Ms. Ursula Gassmann
Ms. Ingrid Jonas

1. OPENING

President Johannes Hanselmann welcomed the participants and then led the opening devotions.

In the course of the meeting Ato Francis Stephanos, President of the Ethiopian Evangelical Church Mekane Yesus (EECMY) and the Vice-President, Dr. Emmanuel G/Sillasse who attended the meeting for a brief time, were warmly welcomed.

2. AGENDA AND TIME SCHEDULE

The General Secretary presented the proposed time schedule and agenda for the meeting. Mr. von Ehrenheim expressed the wish that the Officers be informed about the work of the Committee on Structures which met on June 17 and 18. The Officers agreed to invite the chairperson of the Committee, Dr. James R. Crumley, to give a resume of the discussions held. With this amendment the agenda was adopted as proposed.

3. INTRODUCTION TO THE EXECUTIVE COMMITTEE AGENDA BY THE GENERAL SECRETARY

The General Secretary expressed his apologies that the participants of the Executive Committee had received the agenda with considerable delay. The time between the various Commission meetings and the Executive Committee meeting had been very short for producing the documents. There had also been some technical problems in Geneva during the production which caused further delay.

The General Secretary then presented the revised agenda for the Executive Committee. Dr. Staalsett proposed that the President open the plenary session extending a welcome to the participants and following that representatives of the government and the churches in Ethiopia be invited to bring greetings. The Associate General Secretary will then be asked to proceed with the roll call.

Like last year agenda committees for several issues would be proposed to the Executive Committee for election. Four additional agenda committees would be created to discuss the reports from the Commissions.

The General Secretary made special reference to the presentation requested by the Relief and Rehabilitation Commission (RRC) on Friday afternoon, June 24. The procedure to be followed here was discussed. The Officers agreed to ask the General Secretary to consult with the host church and government officials about the possibility for raising questions by members of the Executive Committee after the RRC presentation. Dr. Staalsett reported back to the Officers on the following day that both the EECMY and the government welcomed the opportunity for questions and answers.

After the Officers had heard the report of Dr. Crumley and observing that there was a close link between the discussion concerning restructuring and proposed changes in the Constitution, it was agreed to revise the time schedule accordingly and provide for a presentation of the reports 2 days before their discussion in plenary.

The Officers adopted the revised time schedule and the agenda.

4. FINANCIAL MATTERS

President Hanselmann invited Mr. Messner to present Exhibit 13.1 which is included in the agenda for the Executive Committee and represents the Report of the Treasurer and the Comptroller. The Officers acknowledged with satisfaction the balanced financial

situation of the LWF for 1988.

Mr. von Ehrenheim pointed out that the figures given in the assurance projection included the one-time donation by KED and attention was drawn to the fact that budget projections for the next year might be less favorable. He also referred to an expected cut of 10% in the membership contribution from the Evangelical Lutheran Church in America. The Officers expressed their concern about this and asked that this issue be raised with Bishop Chilstrom who will be attending the Executive Committee meeting. It was pointed out that 7 member churches contributed 94% of the membership fees. It was, therefore, suggested that attention be given to increasing the membership fees and seek a better balance amongst contributors.

5. REVIEW OF PERSONNEL REGULATIONS

Dr. Lema presented his report on Personnel Matters (Exhibit 10.5), highlighting the installation of flextime in LWF headquarters. The system has been in use since May 2, 1988.

The report was received as information.

6. PERSONNEL MATTERS

Personal matters were dealt with in closed session.
(See separate confidential agenda, EXHIBIT 16)

7. BOARD OF TRUSTEES

The Comptroller introduced Exhibit 7 (revised) which contains the report to the Board of Trustees on the Radio Voice of the Gospel.

The President expressed his deep appreciation for the work carried out in this regard and especially thanked those staff members who were responsible for settling this most difficult matter, and for the cooperation with the EECMY.

The General Secretary presented the draft letter of the Compensation Agreement between the Compensation Commission and the Lutheran World Federation.

The Officers

VOTED: to accept the compensation agreement between the Compensation Commission of the Ethiopian Government and the Lutheran World Federation and express appreciation to the Ethiopian Government for the mutually satisfactory way in which the RVOG compensation claim had been settled. Appreciation was also expressed to President Ato Francis Stephanos for his assistance in the process.

Mr. Norman Hjelm, Director of the Department of Communication explained that he had been advised by government officials that steps had been undertaken to release any material of spiritual significance in the RVOG archives in the near future.

The meeting resumed on Tuesday, June 21. Dr. Kunert led the morning devotion.

President Hanselmann continued to chair the meeting and asked Mr. Messner to present the last item under agenda point 7.

Mr. Messner reported on the Power of Attorney for the Norwegian Church Ministry to Israel which in the past had to be renewed by the Officers on an annual basis. Dr. Staalsett had negotiated with the Norwegian Church Ministry to Israel, Jerusalem, that the Power of Attorney be given for a period of three years.

The Officers

VOTED: to give the Power of Attorney for a period of three years, as of July 1, 1988 to Ms Anne Vikum, P.O. Box 1783, Tel Aviv 61016, Israel, as the local representative of the Norwegian Church Ministry to Israel. The Power of Attorney does not extend to LWF properties in the name of LWF/WS.

8. "A STUDY OF THE POSSIBILITY OF SPOUSES' EMPLOYMENT IN LWF/WS FIELD PROGRAMS"

The President asked Dr. Ries, Director of the Department of World Service, to present the progress report on a study that is being conducted on spouses' employment in LWF/WS field programs.

The Officers received this report as information.

9. NOMINATIONS

The Officers were presented with draft guidelines for agenda committees and with a proposal for the composition of agenda committees.

The guidelines and composition were approved as a proposal to the Executive Committee.

10. MISCELLANEOUS

As mentioned above the Officers decided to invite Dr. James R. Crumley to give a short review on the dicussions held during the meetings of the Structure Committee.

The President welcomed and thanked Bishop Crumley for accepting the invitation. Dr. Crumley gave an overview of the discussions held and expressed satisfaction with the work in the committee. He drew attention to the importance of a continued open process until the final restructuring proposal is submitted to the Executive Committee in 1989. Dr. Crumley also pointed to the fact that the discussions showed that the question of communion constituted the basis for the discussion on restructuring.

Therefore, it was proposed that the discussion in plenary on

structure and constitution be dealt with in the same session. The Officers accepted the proposal.

The General Secretary informed that the host church has invited the Officers to deposit a wreath at the grave of His Holiness, the Patriarch of Ethiopia, Abune Tekle Haimanot. This was welcomed by the Officers.

Dr. Staalsett drew the attention to the proposed statement on the Observance of the 40th Anniversary of the Universal Declaration of Human Rights (Exhibit 10.8).

The General Secretary informed the Officers that in accordance with the tradition of the last few years to invite church leaders of member churches in the area where the Executive Committee Meeting is held, he had invited Lutheran church leaders from Africa to participate at the meeting this year. After the Executive Committee Meeting, there will be a meeting of the African church leaders together with African members of the Executive Committee to discuss matters of common interest for their churches and countries.

The Officers received this as information.

11. DATE AND PLACE OF NEXT MEETING

The next meeting of the LWF Officers will be held in Geneva, Switzerland, from January 30 to February 1, 1989.

REPORT OF THE STANDING COMMITTEE ON CONSTITUTION

June 19, 1988 Addis Ababa

Attendance: The Rt. Rev. Dr. James B. Crumley - Chairperson
Ms. Aida Haddad
The Rt. Rev. Dr. Paavo Kortegangas - part-time
The Rt. Rev. Dr. Werner Leich

Apologies: The Rt. Rev. Dieter Knall

Consultant: Dr. Karl Dummler

LWF Staff : Dr. Gunnar Staalsett - part-time
Dr. Gene Brand
Dr. Anza Lema

Interpreters:
Ms. Ursula Gassmann
Ms. Ingrid Jonas

Protocol: Ms. Inge Northam
Ms. Ursula Schweizer

I OPENING

The chairperson of the committee, Dr. James Crumley, opened the meeting with a word of welcome to all present and then led it with a brief devotion. He conveyed the apologies of Bishop Knall who could not attend.

II CONSTITUTION OF THE LWF

The chairperson informed the committee that the only agenda item for discussion was two drafts of the first four articles of the LWF constitution drafted by Dummler/Leich and Dummler/Knall respectively. Both drafts were first done in German and translated into English by Dr. Eugene Brand. In the course of discussion , a question was raised concerning which language should be regarded as the "original" language for the LWF constitution. It was agreed that for the sake of consistency the English language should be regarded as original.

The committee then studied carefully the draft texts and arrived at the following version to be presented to the Executive Committee for study and discussion.

III NEW TEXT AGREED ON:

English version:

1. Name

The name of the body organized under this constitution shall be The Lutheran World Federation.

2. Nature and Doctrinal Basis

The Lutheran World Federation is a communion of churches which confess the triune God, agree in the proclamation of the Word of God and are united in pulpit and altar fellowship.

The Lutheran World Federation acknowledges the Holy Scriptures of the Old and New Testaments to be the only source and norm of its life and service. It sees in the three Ecumenical Creeds and in the Confessions of the Lutheran Church, especially in the unaltered Augsburg Confession and the Small Catechism of Martin Luther,a pure exposition of the Word of God.
It professes Holy Baptism, Holy Communion and Absolution as they were instituted by its Lord and Saviour Jesus Christ.

The Lutheran World Federation confesses the one, holy, catholic, and apostolic Church and is resolved to serve Christian unity throughout the world.

3. Functions

The Lutheran World Federation

furthers the united witness to the Gospel of Jesus Christ and strengthens the member churches in carrying out the missionary command and in their efforts towards Christian unity

Deutsche Version:

1. Name

Die aufgrund dieser Verfassung gebildete Körperschaft trägt den Namen "Lutherischer Weltbund".

2. Wesen und Lehrgrundlage

Der Lutherische Weltbund ist eine Gemeinschaft von Kirchen, die sich zu dem dreieinigen Gott bekennen, in der Verkündigung des Wortes Gottes übereinstimmen und in Kanzel-und Abendmahlsgemeinschaft verbunden sind.

Der Lutherische Weltbund bekennt die Heilige Schrift des Alten und Neuen Testamentes als die alleinige Quelle und Norm des Lebens und Dienstes der Kirche. Er sieht in den drei ökumenischen Glaubensbekenntnissen und in den Bekenntnissen der lutherischen Kirche, insbesondere in der unveränderten Augsburgischen Konfession und dem Kleinen Katechismus Martin Luthers eine zutreffende Auslegung des Wortes Gottes. Er bekennt die Heilige Taufe, das Heilige Abendmahl und die Lossprechung gemäss der Einsetzung durch seinen Herrn und Heiland Jesus Christus.

Der Lutherische Weltbund bekennt die eine heilige katholische und apostolische Kirche und will der Einheit der Christenheit in der Welt dienen.

3. Aufgaben

Der Lutherische Weltbund

fördert die einmütige Bezeugung des Evangeliums von Jesus Christus und stärkt die Mitgliedskirchen bei der Erfüllung des Missionsauftrages, und in ihrem Bemühen um die Einheit

worldwide,

furthers among the member churches global diaconic action, alleviation of human need, promotion of human rights, economic justice and mutual sharing,

furthers through joint study the coherence and the self-understanding of the member churches and helps them to be responsible for common tasks.

der weltweiten Christenheit,

fördert unter den Mitgliedskirchen weltweit diakonisches Handeln, Linderung menschlicher Not, Anerkennung der Menschenrechte, wirtschaftliche Gerechtigkeit und gegenseitiges Teilen,

fördert durch gemeinsame Studienarbeit die Zusammengehörigkeit und das Selbstverständnis der Mitgliedskirchen und hilft ihnen Aufgaben miteinander wahrzunehmen.

4. Scope of Authority

As instrument of its member churches the Lutheran World Federation may take action in all matters committed to it by the member churches. It may act on behalf of one or more churches in such specific tasks as they commit to it. It may request individual member churches to assume tasks on behalf of the entire Communion.

4. Zuständigkeit

Der Lutherische Weltbund handelt als Organ seiner Mitgliedskirchen in allen Angelegenheiten, die ihm von den Mitgliedskirchen übertragen werden. Er kann für eine oder mehrere Mitgliedskirchen tätig werden, sofern diese ihm bestimmte Aufgaben übertragen. Er kann einzelne Mitgliedskirchen bitten, Aufgaben für die gesamte Gemeinschaft zu übernehmen.

IV DATE AND PLACE OF THE NEXT MEETING

As decided at its meeting in January, 1988, the committee will meet again in Vienna, Austria, from 23rd to 25th Novmeber, 1988.

Appendix: THE CONSTITUTION OF THE LUTHERAN WORLD FEDERATION
(as amended by the Seventh Assembly, 1984)

MESSAGE TO THE WORLD COUNCIL OF CHURCHES ON THE OCCASION OF ITS 40TH ANNIVERSARY

The Executive Committee of the Lutheran World Federation meeting in Addis Ababa, greets the World Council of Churches on the occasion of its 40th Anniversary. We give thanks to God for the ecumenical movement in our century. In the name of Jesus Christ, Christians from every continent have set out on a pilgrimage of faith towards the visible unity promised to all God's people. Inspired by the Holy Spirit, we are given new visions and fresh opportunities to express our common obedience.

The LWF and the WCC were born at the same time out of the same concern for unity, common witness, and service in a world crying for hope, peace, and freedom. Lutheran church leaders like Nathan Söderblom, Eivind Berggrav, Martin Niemöller, Dietrich Bonhoeffer, Rajah Manikam and Franklin Clark Fry contributed greatly to the ecumenical vision. The founding churches of the LWF were also among the founding churches of the WCC.

The LWF, in 1947, wrote into its constitution that one of its functions was to "achieve a united Lutheran approach to ecumenical Christian movements and to common responsibilities in mission and education". This was later changed to read "to foster Lutheran interest in, concern for, and participation in the ecumenical movement". Since then, ecumenical concern has permeated the whole work of the LWF. From the early days of the WCC and the LWF, the organizations were thus seen as complimentary expressions of the same calling to Christian unity. The LWF has constantly encouraged its member churches to participate fully in the life and work of the WCC and of regional and national ecumenical councils. Through the LWF, Lutheran churches have found the road to a larger ecumenical involvement and have been provided a platform for speaking together in matters of common concern.

In recent years other Christian World Communions have in a remarkable way been instrumental in bringing confessions closer to each other chiefly through bilateral dialogues. From this impetus, too, churches have grown in their self-understanding so that they now often participate in the ecumenical movement with strengthened identity and renewed confidence. The WCC remains, nevertheless, the unique and privileged instrument of the ecumenical movement.

Yet the ecumenical movement is more than the WCC, the LWF, and all other Christian World Communions. These organizations are

expressions of the ecumenical movement; the real agents of that movement are the churches themselves.

In mutual respect for each other's self-understanding and different tasks, the WCC and the LWF continue to work closely together. In recent years, there has been considerable improvement in working relations. We rejoice as we take note of the advancements of the ecumenical movement and we pledge to continue to seek close co-operation with the WCC and to promote its programs in our member churches.

In profound gratitude for four decades of common service and witness through the WCC, we pray that the Holy Spirit will guide our way and illuminate our path as we together continue our pilgrimage having always before us the promised Kingdom.

Addis Ababa, June 30, 1988

Bishop Dr. Johannes Hanselmann
President

Rev. Dr. Gunnar Staalsett
General Secretary

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE
Route de Ferney 150 · P.O. Box 66 · 1211 Geneva 20, Switzerland · Telephone 91 61 11 · Telex 23423 OIK CH · Cable LUTHERWORLD GENEVA

THE PRESIDENT

Meiserstraße 13
D-8000 Munich 2
Telephone: (089) 5595-201
Telefax: (089) 5595-444
Telex: 529674 lkrm d

Ato Francis Stephanos
President, Ethiopian Evangelical Church
Mekane Yesus
P.O.Box 2087
Addis Ababa.

Addis Ababa, June 30, 1988

Dear brothers and sisters!

> "We give thanks to God always for you all,
> constantly mentioning you in our prayers,
> remembering before our God and Father your
> work of faith and labour of love and steadfastness
> of hope in our Lord Jesus Christ. For we know, brethren
> beloved by God, that he has chosen you..."
> (1 Thessalonians 1:2-4)

Here in Addis Ababa the meeting of the Executive Committee of the Lutheran World Federation is coming to its close and we want to convey to you our warmest wishes. The greeting of St.Paul to the church of the Thessalonians is appropriate: prayerful words of thanks for your work of faith, your labor of love, and your steadfastness of hope.

The role of your churches within the life of the Lutheran communion of churches has been significant and inspiring. Again and again these past days we have been reminded of the wholeness of the church's mission: Christian witness and development belong together - and that is a word which for many years you have been speaking to us all. We will not forget that word.

During our stay in Ethiopia, we have learned much of the life which God has given you. We have visited and still will be visiting your congregations, homes, and relief and development projects. We have worshipped, prayed, and had intimate conversations with you. We have had chances to observe your society.

Of course, the suffering in your country caused by famine and the horror of internal war have all made an indelible impression. Yet most importantly, we have been deeply moved by your joyful and confident way of responding to the gospel of Jesus Christ in every part of your God-given life. Your services to those who are hungry and in need, your assumption of a responsible role in the building of your nation, your work to bind up wounds - these acts are clear signs of your Christian faith and love, and for them we give thanks to God.

As you bear witness to your faith in this time and in this place, the Lutheran World Federation pledges to you its prayers, its love, and its support. We stand with you in your evangelistic outreach, in your quest for greater cooperation and unity between all the churches of your country, and in the continuation of your effective and dedicated acts of relief and development. We stand with you, too, in your search for a free and responsible role for the churches in a socialist society, and in your intercessions and interventions on behalf of justice, human rights, peace, and unity in the land of Ethiopia. In all of this you will not be left alone by your sisters and brothers in the world-wide communion of Lutheran churches.

In the work of our committee here we have been concerned with many things. Much of our work has this time dealt with the programs of the Federation as such. We have considered our commitment to the world-wide ecumenical movement, the movement for Christian unity. We have faced our responsibilities in respect to specific instances of religious, social, political, and economic crisis in today's world. And we have learned with gratitude of your government's agreement to final settlements regarding the much-loved Radio Voice of the Gospel.

You, the Evangelical Church Mekane Yesus and the Evangelical Church of Eritrea, are involved in all of this work. The Lutheran World Federation lives in its member churches and our work calls for your participation. Even as your sisters and brothers pray for you and support you, you are called to contribute to and share in the life and work of our global communion. The church of Jesus Christ is one in worship, witness, and service. We in the world Lutheran communion give thanks that we are in partnership together.

Your hospitality to us during this important meeting in Addis Ababa has been extremely warm and gracious, and we are most grateful. You, our dear friends, will remain in our memory and prayers.

Even more, your work of faith, your labour of love, and your steadfastness of hope will always be written on our hearts. You have been chosen by God, beloved sisters and brothers of the Evangelical Church Mekane Yesus and the Evangelical Church of Eritrea, for mission and service in this time and in this land. By his grace we all stand together in one communion of faith, love, and hope.

May the triune God bless all of you.

Sincerely yours in Christ,

Johannes Hanselmann
President

Gunnar Staalsett
General Secretary

NB:
This letter was sent also to: Rev.Elias Habtezgi